

The Herald

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Zion's Herald.

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THE CURRENT ISSUE.

This week we place before our readers the first
page in a new and brilliant series from "Other
Editors" — a most valuable and critical estimate of the
progress and tendency of "The Baptists in America,"
from the scholarly pen of Dr. Justin A. Smith, editor
of *The Standard*, Chicago.

"Spiritual Darkness" is made luminous by Dr.
Daniel Steele — a message of cheer to despondent Chris-
tians.

Doubtless Dr. B. F. Leggett's beautiful poem on
"December" will be transferred to innumerable scrap-
books for permanent preservation.

The paper on the second page that will attract im-
mediate and careful attention is "Franchising Amer-
ican Cities," by Rev. J. W. Wagner, of Cincinnati — a
clear, practical putting of the great present-day prob-
lem.

"Paul Penman" meditates on a certain phase of
the literary.

Rev. Carlisle B. Holding "stands up," with Bishop
Foster in his views regarding our "white work" in the
South.

S. J. H. provides some interesting notes from Chi-
cago: Rev. S. C. Keeler, in flowing stanzas, writes
from the grave of his friend, Rev. George W. Woodruff;
and "The Outlook at Malibu's Seminary" is depicted
by Dr. George M. Hansen.

The family page is wholly devoted to the blessed
Christmas, with illustrations. There are Christmas
poems by Rev. Benjamin Copeland, Eleanor S. Deane,
Elizabeth Stuart Phelps, Alice L. Simpson, and Mary S.
Woodman; an octet of "Christmas Thoughts"; a se-
lected story entitled, "Miss Durant's Christmas Gifts";
and a story for the little people by Kate Sumner Gates
— "Bob's Christmas."

On the 7th page Flora B. Harris tells of "Work to
be Done," and asks for aid for Rev. and Mrs. Miyama,
of Japan.

Rev. J. I. Bartholomew criticizes "The Hopeful-
ness of Rev. T. A. Goodwin, D. D."

The Outlook.

The magnitude of the recent earthquake
shock in Japan is something appalling and
quite beyond ordinary comprehension. More
than 75,000 houses were destroyed outright,
besides 12,000 more which were injured.
Nearly 9,500 persons were killed and about
9,000 were badly hurt. Communities num-
bering quite 2,500,000 people have been left
almost entirely helpless. Long stretches of
railway were made useless, and dikes cover-
ing a large area were destroyed, rendering a
large territory of farm lands subject to over-
flow at every tide. The two departments
affected cover an area of 2,000 square miles.
The earthquake came just as the harvest of
rice was being gathered. Like other farming
countries, these affected communities had
contracted bills for their living, depending on
the crops to meet their bills and to carry
them along to another planting season. With
the destruction of their crops they are not
only unable to meet these bills, but they find
famine confronting them. The Imperial
government at once, upon information of the
disaster, appropriated the sum of \$2,250,000,
which was greatly swollen by private contri-
butions; but although help has been given
continuously, it is impossible to render any-
thing like adequate aid. The tops of the
dikes had furnished admirable roads, but with
their destruction communication was made
more difficult. Disease and famine bid fair
to make great havoc. It is estimated that
it will take 75,000 men for a period of 150 days
to make the needed repairs.

If Europe is a boiling caldron politically,
the recent move in France, whereby an earnest
effort is being made to sever the present re-
lations between church and state, will only
add to the feeling of unrest. As it is now,
the relation between these two bodies is most
peculiar. Under the concordat with Rome
made between Napoleon I. and Pope Pius VII.,
the Roman Catholic Church is not a state
church like the English Church, but an inde-
pendent body with which the republic is in
treaty relations. The bishops and parish
priests in France are, however, state func-
tionaries subject to state control and supported
by state funds as well as appointed by its
authority. It is now proposed to abolish the
concordat, and put the Roman Catholic
Church on an equal footing with other
churches. This is a radical step, but one
toward which the government has been steady-
ly tending. The present Pope is of a much
more conciliatory or diplomatic nature than
his predecessor, and it is quite possible that
he may advise his bishops, who have shown
such a rebellious disposition towards the gov-
ernment, to obey all laws not actually re-
straining their liberty of conscience. The
French people, a rapidly growing majority of
whom are averse to anything looking to the
restoration of the temporal power of the Pope,
are becoming restive under the arrogance of
the Roman Church and are pressing gov-
ernment to take radical steps. Premier De
Freycinet, replying to inquiries made of him
in the French Senate, said significantly: "If
the separation of Church and State should be-
come necessary, it would be the fault of the
clergy themselves." It is believed that the
Pope is too politic to allow matters to go to
extremes. France is also naturally a Catho-
lic country, and while the severance of her
present relations with the Catholic Church
would be an enormous gain to Protestantism,
it would itself deprive the Paris ministry of
its control over the clergy, who are consid-
ered state functionaries since the government
pays them a regular salary. The whole
measure, it will be seen, is fraught with ser-
ious complications, although the unexpected
may happen at any moment.

Other Editors.



REV. JUSTIN A. SMITH, D. D.,
[Editor of *The Standard*, Chicago.]

THE BAPTISTS OF AMERICA. Progress and Tendency.

THERE are in the United States eight re-
ligious bodies, with more or less of de-
nominationally organized, which practice the
initiatory Christian rite substantially in the
same form. Of these may be named Free-
will Baptists, Primitive Baptists, Separate
Baptists, Seventh Day Baptists, Six Principle
Baptists, the Disciples of Christ, sometimes
called Campbellites, sometimes Christians,
and Winebrennians, or Church of God, may
be added. It is not customary to include any
of these in the general designation of Amer-
ican Baptists; all of them being distinguished
by peculiarities which separate them, not
only from each other, but from the main
body to which the more comprehensive name
is customarily and properly applied. Of
American Baptists in this more general and
correct sense, there are at present in the
United States, as shown by latest statistics,
3,164,227, gathered in 34,789 churches, and
served by 22,703 ministers.

Progress.

The beginning of Baptist history in Amer-
ica exhibits a rather noticeable consistency
with that principle of independence which in
the church conception of this people is so
fundamental. Their origin here was in some
true sense indigenous. Of those who came to
this continent in the early years of its settle-
ment there were more or less, like Roger
Williams, John Clark, Obadiah Holmes,
Ezekiel Holliman, and others, who were
Baptists in belief and in observance. They came,
however, simply as others came, seeking
homes in the New World; and when, whether
at Providence or at Newport, they began to
unite in churches, it was entirely as an act
of their own, with neither counsel nor authority
from Baptists in Europe, whether in England
or on the Continent. Their free and inde-
pendent conception of the New Testament
church made the essential matter for them to
be simply the union together of baptized be-
lievers for the worship of God, for the admin-
istration of the ordinances, the ministry of
the Word, and the propagation of the Chris-
tian faith.

It is aside from the purpose of this paper to
trace the history farther back than the date
here indicated, the year 1639, less than twenty
years after the landing at Plymouth. Six
years before, in 1633, an English Baptist
church had been organized in London under
the ministry of Mr. John Spilsbury. Baptist
history, in the strictly denominational sense,
begins at that point, although Baptists had
existed upon the Continent, and even in En-
gland and Wales, for many centuries pre-
viously; not as of the disorderly and trouble-
some sect to which the name "Anabaptist"
is historically applied, but as a pious and
peaceable people, dispersed through many
countries and suffering undeserved obloquy
and persecution through a mistaken or ma-
licious confounding of them with anarchical
sects with whom they had little in common
but the name.

With this portion of the history we have
here very little to do. The Baptist Church
in Providence — or in Newport, for the ques-
tion of priority as between these two appears
to be still unsettled — was the second church
to be organized under those auspices which
have given us a history strictly denomina-
tional; Mr. Spilsbury's church in London be-
ing the first. Its organization was the inde-
pendent proceeding of the few persons,
whether in association with Roger Williams
in the case of Providence, or Rev. John Clark
in the case of Newport, who, finding them-
selves in fellowship upon matters of doctrinal
faith and church observance, entered into
covenant upon the basis of what was held by
them as New Testament teaching and ex-
ample.

These facts, as connected with the begin-
nings of American Baptist history, are es-
timated important in this connection as illus-
trating a principle in Baptist progress
upon this continent which is, in some
sense, a characterizing feature. Amer-
ican Baptists, in such progress as they
have made, owe little to organization, and
nothing at all to methods which may prop-
erly be classed as ecclesiastical. Their orga-
nizations, apart from the church, have in them
no ecclesiastical element whatever. These
organizations exist solely for purposes of
fellowship and of service. Church questions
never come before these bodies, whether as
associations, conventions, or societies for mis-
sionary purposes; nor does, even any ques-
tion of fellowship arise save so far as con-
cerns simply the conditions under which such
organizations, external to the church, are
formed and exist.

It may be said, accordingly, that Baptist

progress in America illustrates in a somewhat
exceptional way that principle of growth
which, indeed, appears everywhere in Chris-
tian history, yet sometimes, as here, takes on
its simpler form. Doubtless, the organiza-
tions external to the church, above noticed,
have in this respect served many of the pur-
poses of that kind of organization in other
bodies which is more properly ecclesiastical.
Yet these organizations have really had no
other function than as methods of work,
and this not as supplementary to the local
churches, but as representing them and unit-
ing their resources with a view to common
ends of service. In this character, too, it may
be that they have lacked in some degree the
efficiency seen in those bodies more ecclesi-
astical in structure, where there has been
more concentration of prerogative and di-
rection. Among Baptists there has always
appeared more or less jealousy of such con-
centration, with the persistent claim that
whatever power is exercised in denomina-
tional affairs is purely a delegated power, and
that no finality is ever reached, save by com-
mon consent, till the local church has spoken.
This peculiarity has, as might be expected,
more or less reacted upon the efficiency of
those agencies which the local churches may
be said to employ in the form of missionary
societies and other like methods of organized
work. It may, therefore, for this very reason,
be with the more of right claimed that de-
nominationally progress has been denomina-
tional growth, in the sense of a commendation
of those things in the denomination which
especially characterize it to the judgment and
preference of persons seeking association and
fellowship with some Christian people.

Something may be inferred as to the rate
of growth from year to year, from a com-
parison of statistics. Thus, in the centennial
year, 1876, the number of Baptists in Amer-
ica stood at 1,815,300. At present, as before
mentioned, the number is 3,164,227. This
represents a growth of 1,348,927 in sixteen
years, or an average of 84,276 yearly. There
is reason for believing that there has been,
within this period, some acceleration of
growth, since, so far as can be ascertained,
the yearly average has been larger than be-
fore. This growth, also, has formerly been
more rapid in the South than in the North,
and this is perhaps still the case. The largest
number in any one State, 319,621, is in
Georgia; the next largest, 297,807, in Vir-
ginia; while third on the list in this respect is
North Carolina, with its 236,699. In the
North the largest membership reported is in
New York, 127,421.

The colored churches in the South are
numerous, and many of them large. A con-
siderable discount of efficient power, in the
whole denomination must be made, in view
of the generous proportion of the member-
ship found in such churches; although there
is among colored Baptists, now, decided im-
provement in respect of intelligence and
serviceableness, due in large measure to the
influence of an educated ministry secured to
the freed people through the schools estab-
lished for their benefit by the American
Baptist Home Mission Society, as well as through
measures to this end adopted by Southern
Baptists themselves.

It may be of interest to give a denomina-
tional enumeration by countries. Latest sta-
tistics show for North America, including the
United States, a membership of 3,286,030;
in Europe, 408,742; in Asia, 79,468; in Africa,
2,953; in Australia, 15,508; giving a
grand total for 1890, 3,793,078 — a gain over
that of 1889 of 91,696.

Tendency.

What is meant by this word may be studied
at two points of view: tendency as seen in
what appears in the denomination itself, and
tendency as a resultant of its relations to re-
ligion in general, and to civil and social
interests.

Considering that Baptists make so little of
what is properly ecclesiastical, their general
uniformity and steadfastness in matters alike
of belief and of observance is sometimes oc-
casion of surprise. Their articles of faith
are few and simple, being limited to brief
statements of what is held for Scripture
teaching upon fundamental points of doc-
trine, upon church structure, the ministry,
and the ordinances. For what is provided in
other denominations in the form of specific
institutions for direction in matters of dis-
cipline, they depend upon what may be termed
a species of common law, based on the New
Testament, frequently spoken of as "usage"
simply. Many details of such usage are de-
veloped in writings of leading men in the
denomination, regarded as competent inter-
preters of it; and under such guidance, or as
a more or less independent construction of
this "common law" itself, church and de-
nominationally affairs are conducted. There is
little to be apprehended, under these condi-
tions, of misunderstanding or complication,
since the church and denominational "ma-
chinery," so to speak, is itself so simple, and
in the main so easy and safe in its operation.
No special tendency is to be marked toward
more of the ecclesiastical element in church
affairs; although in what relates to inter-
church concerns, and to the ministry, there
is occasionally a complaint of inefficiency in
methods employed. This, however, is only a
passing phase of discontent, while, upon the
whole, things remain substantially without
change.

As regards matters external to church life,
movements in the religious world on a large
scale, questions in doctrine, or such as just
now command so much attention in Biblical
criticism and otherwise, Baptists are in the
main conservative. To a considerable extent
it is felt that there must be freedom of dis-
cussion, and that Christian scholarship must
not be too much hampered in its researches,
nor distrusted as to its spirit and tendency.
Yet Baptists are wont to call a halt when a
certain limit is reached, and to insist that

there must be no invalidation of the author-
ity of revelation, and no weakening of the
foundations. On social and civil questions
their fundamental tenets as a Christian body,
as well as their denominational traditions,
pledge them to an earnest support of free
institutions, kept pure and wholesome
through the influence of a true and pure
Christianity.

Baptists have of late years come more to
the front than was once the case with them
in general culture, and in regard for what is
excellent in scholarship and beneficent in
good learning. They now rank fairly in
these respects with other denominations.
They have at present in this country seven
theological seminaries, thirty-four universi-
ties and colleges, forty seminaries for the
education of women, five academies mostly
co-educational, and twenty-three schools for
the education of freedmen and Indians. The
latest reports show 657 students in the semi-
naries, 6,537 in the universities and colleges,
4,886 in schools for young women, 5,578 in
academies, and 4,780 in schools for Indians
and freedmen. The organization of a nation-
al education society has had the effect to
greatly intensify educational interest, and
promises to give American Baptists a much
higher and a larger place in the good work of
general education than heretofore.

Perhaps a few words should be said, in
closing, upon the Baptist position as regards
the relation of the two ordinances of the
Christian Church. It is a question of such
relation, pure and simple. Matters of Chris-
tian fellowship, as toward brethren of other
denominational connections, are not in any
way involved. The two premises, as to the
nature of baptism, and as to the Lord's Supper
as means for those who through baptism come
into orderly church-membership, carry the
conclusion that submission to the first ordi-
nance entitles to the privileges of the second.
Baptists are not disposed to urge either of the
two principles so stated in a way to disparage
or denounce those whose view and practice
are different from them. It is simply a ques-
tion of Scriptural and logical consistency on
their own part, and at their own point of
view. In their relations with other denomi-
nations they may be said to partake fully of
those tendencies which look toward a larger
"communion of saints" and a more active
union in that common work which is ap-
pointed to all Christians alike. They mark
with thankful joy the triumphant progress of
the common Christianity throughout the
world, and will be found, it is believed,
shoulder to shoulder with their brethren in
breasting and rolling back the tides of ir-
religious unbelief wherever they grow menac-
ing.

DECEMBER.

DR. B. F. LEGGETT.

All hail to the white December!
The frosty gray-beard old,
In starry sheen of jewels clad
And ermine robes of cold;
All hail, the mighty brotherhood
Of dead Decembers past!
We greet them all again in this—
The latest and the last.

A song for the grand December
That fills the world with cheer,
And brightens down the drifted slope
Of all the waning year;
From out the night that held the world
A newer hope is born,
And darkness yields again to light
From starry Capricorn.

A cheer for the old December,
For all his hands have wrought,
For kindly deeds of charity
And widening realms of thought;
For poet's song and martyr's crown,
For truth and honor grand,
For sturdy faith and honest hope
That light to-day the land.

O honor the brave December!
Whose wealth the mountains show,
Whose hills in wondrous beauty lift
The treasures of his snow;
His stormy miles wild and grand
Walk through the forest trees,
And beats upon the rocky strand
The thunder of his sea.

O grand are thy scenes, December,
As, with thy flags unfurled,
Thy stormy wings in might have swept
The marches of the world;
The brightening crowns of liberty
In every age and clime,
And victories for human weal
In all the coming time.

And farther, O white December!
Thy starry vision runs,
Across the track of dreamless years,
Beyond the circling suns,
When over the sheen of midnight
The song the wide earth fills,
Fell softly on the shepherd through
Upon the Syrian hills.

O crown him, the grand December,
With gems no king may wear!
O clothe him in spotless ermine,
Blazoned with jewels rare!
For under his star-hung spaces,
Hard by the gates of morn,
With peace on earth, good-will to men,
The blessed Christ was born!

And brightly, O brave December,
Thy starry watches shone
To give the treasure-laden kings
A manger and a throne!
And on the midnight's lonely palms
Thy starlight lay of old,
While sages brought their gifts of myrrh
And frankincense and gold!

For the Joy of Earth, December,
We join the shining throng
To lift against the wondrous strain,
The old Christmas song!
O Hope of Earth! O Light and Life!
By faith we follow Thee,
As they of old beneath the palms
Through valleys of Galilee.

O bringer of Dawn, December!
Above thy shadows furled,
The morning light across the land
Has touched the dreaming world,
And down through all the coming time,
Unsealed, the prophet's ken
Hath seen our King, Immanuel,
Throned in the hearts of men.

Ward, Pa.

Dr. Daniel Steele's Column.

Spiritual Darkness.

PASTORS who closely question their church
members, find many of them walking in dark-
ness, the natural environment of all unbelievers and
backsliders. It is unnatural for the true believer in
Christ. With a double negative in the original, He
declares, "He that followeth Me shall not [at all]
walk in darkness, but shall have the light of life."
Yet we find in all our churches some who are evi-
dently fearing God and working righteousness, who
diligently use all the means of grace, but complain
that there is an incertitude about their path and a
foreboding that it may not lead to heaven's open
gate. Sometimes this is the effect of

A Physical Cause.

I was once asked to help a despairing Christian wom-
an into the light. I learned from her that after a
joyful experience of several years the light within
had entirely ceased and left her in Egypt's dark-
ness. "But why are you here at Clifton Springs?"
said I. "The plastering fell from the ceiling of my
school room and struck my head with a concussion
that has shattered my nerves," was her reply, "and
since that hour I have lost my grip upon God and all
sense of His favor." I assured her that He loved her
now just as much as He did before, and that He was
telling her so, but that the telephone was so damaged
at her end of the line that she did not hear His com-
forting words. Ten years afterwards I met her with
health restored and walking in the light of the Lord.
The receiver had been repaired and the heavenly
messages were now heard. But in the vast ma-
jority of cases where there is no bodily disorder, the
spiritual desolation and darkness must be traced to

A Moral Cause.

some sin, some neglect to obey the Spirit's voice,
some culpable ignorance of God's promises, some
lack of faith, with consequent loss of love, some un-
happy temper, or some shrinking back from the sur-
render of every idol, as the condition of perfect
purity of heart and of the full-orbed shining of the
Sun of Righteousness.

But others insist that there is another cause of the
evil under discussion. They assert that it is

The Will of God.

that He often withdraws a sense of His favor arbi-
trarily for disciplinary ends; that we derive spiritual
benefit from these hidings of God; that spiritual growth
is the result of the diligent search to find Him again;
and that alternations of light and darkness in the
spiritual realm are as beneficial as they are in the
natural world. This was the position of Charles
Wesley. In one of his poems he teaches that spiri-
tual darkness is sometimes an act of Divine Sover-
eignty.

"Shall man direct the Sovereign God,
Say He cannot use His rod
But for some fresh offense?
From saints He never hides His face
On suddenly their comfort lays,
To prove their innocence?"

His brother John insists that this desolate and joy-
less state is because of

An Eclipse of Faith.

Hence his sermon on the "Wilderness State" in
which he proves that Christians pass into that state
because of their unbelief, just as Israel sinned as the
cause of their wilderness wanderings. In neither
case is there an arbitrary allotment. The fixed order
of spiritual law has been violated, and its sequences
are a sense of desertion and a feeling of incertitude
and discomfort. Charles continues:—

"Nay, but He casts the righteous down,
Seems on His beloved to frown,
Yet smiles their tears to see,
He hears their oft-repeated cry,
Why, O my God, my Father, why
Hast Thou forsaken me?"

To refute his brother's error, John Wesley exam-
ines his Scripture proofs. The first is Isa. 40:
10: "Who is among you that feareth the Lord, that
obeyeth the voice of His servant, that walketh in
darkness, and hath no light? Let him trust in the
name of the Lord, and stay upon His God." John
argues very cogently that the character here ad-
dressed is not in a state of grace, but is under the
law, convicted of sin, and trying to be justified by
works. An awakened sinner has a painful dread of
Jehovah and walks in darkness. Penitent faith is
the only way out. This text contains no proof that
a persistent and obedient believer may sometimes be
arbitrarily thrust into darkness. The next text is
Hosea 2: 14: "I will allure her and bring her into
the wilderness, and speak comfortably to her."
"Hence," says John, "it has been inferred that God
will bring every believer into the wilderness, into a
state of deadness and darkness. But it is certain
the text speaks no such thing; for it does not appear
that it speaks of particular believers at all, but of
the Jewish nation." The next text is John 16: 22: "But
ye now have sorrow," etc. John Wesley well shows
that Christ is addressing His apostles only, on the
theme of His own sorrowful death and joyful resur-
rection. The whole context proves this. "A little
while [whilst I am in the tomb] and ye shall not see
Me." Hence their brief sorrow. "No inference
can be drawn from hence, with regard to God's deal-
ings with believers in general." The fourth text is
1 Pet. 4: 12: "Beloved, think it not strange con-
cerning the fiery trial which is to try you." "But this
is just as foreign to the point as the preceding," says
John, who renders the Greek thus: "Wonder not at
the burning [martyrdom and trial] which is for your
trial, which is among you, which is for your trial." Says
he: "Neither is this text anything at all to the pur-
pose for which it is cited. And we may challenge
all men

To Bring One Text

either from the Old or New Testament, which is any
more to the purpose than this." But Charles has
hinted at another text in the following verse:—

"Then let the patient, perfect man
His integrity maintain.
But not before his God;
The Lord may crush a stiles saint,
As once He left His Son to faint,
And die beneath His load."

To this John makes no reply, for the obvious reason
that the dereliction of Christ on the cross, in His
unique atoning sufferings, cannot be logically quoted
as a proof that God will treat all saints in this way.
No man can have any proper fellowship with Christ
in the atonement. He trod the winepress alone.
We have no sounding line long enough to reach the
depths of that sorrow which wrung from the Son of
God the cry: "My God, My God, why hast Thou
forsaken Me?" Martin Luther, after several hours
of silent meditation on these words, exclaimed:
"God forsaken of God! I cannot understand it."
It is certainly a great mistake to generalize the Son's
abandonment on the cross by the Father, and insist
that this adumbrates the

Normal Experience

of all believers. It faintly contradicts the promise in
Heb. 13: 5: "I will never leave thee, nor forsake
thee," fortified by five negatives in the Greek
text:—

"I'll never, no never, no never, forsake."

We close with a word of apology for the great poet
of Methodism. His high-strung, delicate, nervous
constitution was subject to depressing, morbid re-
actions, in which he imagined himself forsaken by
God while He was as near to him as ever. Charles
Wesley took his theology more largely from his feel-
ings than from his brother, who rebuked this error,
saying, "God does not play at bo-peep with His
creatures." He insists that there are no arbitrary
hidings of His countenance for our growth
in loyalty and holiness; that joy and sun-
shine have a far more effectual purifying
power than gloom and darkness; that light
and love go hand in hand. Darkness breeds cor-
ruption, light purifies. In forming a union with us
God takes the first step; in understanding that union, we
take the first step. He never sovereignly and cause-
lessly deserts us even for an hour.

Onix

LIST OF

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Zion's Herald.

WEDNESDAY, DEC. 23, 1891.

[Entered at the Post-office, Boston, Mass., as second-class matter.]

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A CHRISTMAS GIFT TO HUMANITY.

A Christmas gift to humanity? What may it be? We have planned our pledges of love, our little remembrances of affection to dear ones, our tokens of regard to friends, our charities to the poor and unfortunate—but what have we done, or what can we do, for God's great humanity in general, on this glad anniversary of the Saviour's birth?

"A Christmas gift to humanity?" does the reader ask, in astonishment. "What can I do for humanity in general? Nothing, of course—nothing more than I have done for humanity in particular. How is it possible that I should make any gift which would affect the whole race?"

But pause a moment. Consider if it is not possible for one person to injure humanity in general, to do it some evil, during this blessed holiday season, which should be well-nigh universal in its effect? Suppose, for instance, one should commit some heinous crime, which should be published all over the world, shocking, corrupting, poisoning men's minds and hearts. Would not the evil influences of this man affect practically the whole race? And if one man can injure all humanity, he certainly must be able to do it good as well; because if evil were so much more potent and pervasive than good, there would be reason to think that God's power were less in the world than the power of Satan. We cannot consistently admit that the influence and effect of good are naturally less than the influence and effect of evil, or that a single vicious and harmful act penetrates farther than a good and loving one. Therefore it must at least be possible for an individual to affect humanity for good, distinctly and positively, no matter how unlikely it may seem, when the vastness of humanity is viewed from the standpoint of the individual.

And yet it is not by great and signal acts of goodness on the part of a few elect individuals that humanity can be most benefited, at this blessed Christmas season. We have in mind another kind of gift—a gift which, by reason of its inherent expansiveness and diffusiveness, becomes a much more potent and precious blessing to the race than any act, which is limited to the individual performing it, could possibly be. Would you indeed make a Christmas gift to humanity, a gift more significant and valuable than any which could be purchased by money? Then take the following simple and explicit pledge:—

I hereby promise to do all in my power to increase the happiness of John Jones from Dec. 25, 1891, to Dec. 25, 1892.

Simple enough, is it not—clear, definite and particular? Yet by living up to this pledge you will be conferring a gift upon all humanity, not upon any single individual. For observe how the principle works. Your life begins to shed its reflected sunshine upon John Jones' life. Now happiness, sympathy, love, are the kind of emanations which you cannot stop with your fingers, any more than you can stop sunbeams. They go glancing from heart to heart, just as sunshine gleams from hill to hill. If you succeed in making one other person truly happy, how can he keep it to himself? His happiness will ray out into other lives, by the divine, never-failing law of sympathy. John Jones in his turn becomes a joy-maker and gift-bringer. Though still retaining in his own life more happiness than you brought him, he passes on your Christmas blessing to some other, who in his turn becomes a messenger of joy, and communicates the divine contagion to a fellow-being.

Where does it all end? It does not end!—that is the blessedness of it. Happiness is a gift which is inexhaustible. You have seen a plant in the window, with all its leaves turned toward the light, drinking sunshine till it was full of the wine of life. And yet are the sunbeams that fall upon it absorbed? Do they lose anything of their life-giving power, no matter how deeply the plant drinks of them—no matter if a thousand plants drank of them all day long? That is the quality of true happiness, the happiness

which springs from the sympathy of soul with soul. It cannot be worn out or consumed. It spreads from life to life, warming, and renewing, and strengthening whosoever it falls.

Friends, will not each of you try to make this Christmas gift to humanity? Will you not take the pledge to try and increase the happiness of one other soul during the year that is to come? Be sure your gift will never cease giving itself—not this year only, but every year; it will go on forever, making life after life purer and better, more hopeful, more courageous, more sympathetic, because you have lived and loved.

And what will be the reflex effect upon yourself of making this universal Christmas gift? Your own life will be enriched and enlarged. You will be happier than you have ever been before. Vaster possibilities of loving and blessing will open before you, and you will bless the day when you began to let the sunshine of your life flow over into the life of John Jones.

But what if you have no sunlight to give, do you ask? What if your life seems so cold and sad and empty that there is nothing in it to offer your brother? Ah! the way to get sunlight is to give it. The way to be happy yourself is to make others happy. Try it and see—or, if you have not faith enough to try it as an experiment, ask those who have tried it, and abide by their experience. The world is full of those who have been rescued from misanthropy, which is moral death, by philanthropy, which is moral life. Indeed, even those who are said to be constitutionally happy and cheerful, are so by virtue of their sympathetic natures. A selfish and wholly reserved person is seldom happy—at least, until his cold habit of mind is changed and he comes into sympathetic touch with others. Giving is always the condition of receiving, in this mutually dependent world of ours. If we would enjoy the highest good of any kind, we must give abundantly of this same good to others.

THROUGH THE EYES TO THE SOUL.

There are two chief avenues to the mind and the heart, to the inner life of the individual. One is through the ear, the other through the eye. The former has been used to the neglect of the latter. The reasons for the methods hitherto pursued are obvious. Speech and sound have been natural and exclusive, because the appeal to the eye and to the soul through the eye has been impossible. The photographic art, however, has materially changed the situation. "The life of Christ" as lived in Palestine can now be taught in a new way, through the use of the stereopticon in reproducing the scenes amid which He lived, such as Nazareth, Bethany and Jerusalem. The story can be told as the pictures are shown with a vividness and power possessing at once the elements of novelty and conviction of the historic reality of His life. Missionary themes can be reproduced in similar fashion. Some of the denominational missionary societies already have full sets of lantern-slides that are in constant use, and that are forwarded to all parts of the country. Other societies are procuring them. Our Methodist societies should be quick to avail themselves of the opportunity offered. Numerous ministers already own stereopticons and are using them to great advantage in securing audient and in vivifying old subjects. A new art has developed unlimited resources for good and for spiritual power.

All the arts can be employed in the service of Christ. Rev. Hugh Price Hughes says:—

"Some day we shall be able to invoke the aid of Beauty, that appeals to the eye as well as to the ear. The only way in which we can do that now is by using the best available pictures in the most successful lantern services and lantern lectures. We are only beginning to realize what mighty effects may be produced through the eye. The ears of men are weary of multitudinous and too familiar sounds; but modern science and modern art enable us to make true spectacles, and to clothe it with new interest and impressiveness."

Innovations often disturb some people, so-called conservative people. The moral and religious uses of the stereopticon will be an innovation in many places, although the entire scheme is in approved and successful operation in more places than might be suspected. So conservative and excellent a minister as Rev. Dr. John Hall approves of the plan. He says:—

"The effort to utilize this method of giving interest and distinctness to Scripture scenes and incidents will, we doubt not, be successful with many, both young and old, and will extend and deepen the knowledge of Gospel history."

Experience is more valuable than theory. We find the following paragraph in one of our New York exchanges:—

"A business man in New York developed the idea of Gospel illustration until he got beyond the pictured sermon. He gathered from every available source etchings, engravings and photographs of famous sacred paintings. He essayed to tell the whole story of Jesus' life on earth in richly-colored stereopticon pictures; and reading only God's Word, with a few words of explanation where the text might be made clearer, began a series of illustrated Gospel meetings in the churches of New York. The success has been remarkable. The meetings last ten nights, and four hundred pictures are shown, about forty each evening."

"Thousands have attended them, the interest is intense, and in the after meetings nearly one thousand persons, old and young, have outwardly professed faith in Christ as a personal Saviour. The meetings were begun in January, 1889. The story of Jesus is made so simple and so tender by the masterpieces of art, accompanied by the reading of the pure Word of God, that it is charming to all; even Christians have testified to fresher inspirations and more precious thoughts of the love of Christ in attending the illustrated meet-

ings than many years of previous faith have afforded them."

And W. T. Stead, the brilliant editor of the *Review of Reviews*, in a long editorial, in which he gives the result of his observations of such use of art in the illustration of Scripture truth, says of the magic lantern church:—

"'Profane! sacrilege!' Of course, of course! As if the devotion of the house of God to the helpful service of man was less pleasing in His sight than the blue moldy silence and mouse haunted emptiness of the 'sacred' edifice. But this is a digression, only justifiable as bearing upon the plea for the introduction of the magic lantern into the church. The idea may appear fantastic, and may even seem as objectionable as did the first suggestion of a hymn-book. But before long the lantern, I hope, may be regarded as indispensable as the pulpit itself. It is not only that pictures attract; they also influence. Those who would resent its introduction in the regular service in church would welcome it in the Sunday-school. The teaching of the Bible would be immensely facilitated if every lesson were accompanied by copious illustrations. There is not a large Sunday-school in the country but should possess a lantern, and where the schools are not large there should be a joint-stock lantern, which would necessitate either united services for Bible study, a very good thing—or, a taking of turns with the lantern. If I were a wealthy man on the look-out for something to do with my money that would benefit my fellow-men and brighten the lives of the children, I think I should set on foot the publication of a Lantern Bible, and then endow an institution for lending copies of it out to all the Sunday-schools in the land. I can imagine few more interesting tasks than the selection of the illustrations. For more than a thousand years the imagination and art of mankind have been preoccupied with the subjects of Bible history. All the greatest artists of Christendom have expended their genius in making these conceptions of incidents in the Scripture story live in color upon their canvases. But until now their genius has spent itself for the comparatively few."

"How many of our thirty millions in England or sixty millions in America have ever seen the masterpieces which hang on the walls of the Vatican or of the Louvre, or which attract the artists of the world to the picture galleries of Florence? One million mayhap at an outside estimate of the whole ninety! As for the eighty-nine millions, they will have to die as their fathers have died before them, without ever catching a glimpse of the inspiration which guided the brush of Raphael or Andrea del Sarto. Hitherto this has been unavoidable. It is so no longer. The marvels of photography enable copies, exact at least in drawing if lacking in color, of the masterpieces of the picture galleries of Europe to be reproduced on the sheeted wall of every schoolroom of the English-speaking world. . . . This immense service is now waiting to be done. To transfer all the best pictures in which all the greatest painters and engravers have illustrated the Bible to the lantern slide, will be to bring to the door of the million the treasures which have hitherto only been accessible to the rich after long and costly journeying. This is the true direction in which democratic endowment of art should turn."

The No-License Vote.

The results of the vote on the licensing of the sale of intoxicating liquors in the 28 cities of Massachusetts, in the month of December, 1891, are very encouraging to the friends of temperance. Twelve cities voted Dec. 1; twelve cities voted Dec. 2; four cities voted Dec. 15. Four cities—New Bedford, Fitchburg, Haverhill and Worcester—have joined the ranks of the no license cities, while the majority for license in those that retain the system, has been materially lessened. It is noteworthy that in the city of Boston the majority for license has been reduced from 15,249 in 1890 to 4,323. The aggregate vote of the cities in the State shows about 8,274 in the majority against license. In 1886 sixteen out of the twenty-two cities voted "No," and the majority for it in Boston was only 4,109. All of the "no license" cities of last year have voted to continue that system, with the exception of Cambridge and Newton, the "no" majority has been increased. The twelve no-license cities are: Worcester, Haverhill, Chelsea, Brockton, Somerville, Cambridge, New Bedford, Marlboro, Fitchburg, Newton, Malden, Quincy. If the good people of the other sixteen cities in the commonwealth will decide to carry them in the no-license column, and will commence the work at once, it is believed that their efforts will be successful. It is worthy of notice that some of the best work in Boston has been done by the young men connected with the Irish Catholic Societies.

Manual Training.

The conference on manual training, held the present year in Boston, whose proceedings are now issued in pamphlet form, marks a tendency in the educational discussions of our time. It is coming to be recognized, more and more, that the whole man must be trained. He must feel as well as know; and act as well as feel. The head, heart and hand must be educated, if we would have a full and rounded man. In our day, the hand is most liable to neglect. The machine has taken so large a part in the industry, that the hand, though excluded from its old position in the industry, the hand requires the careful and accurate training of the schools to meet the higher demands made upon it in the changed conditions of our civilization. More than ever must the hand be cunning—be, as it were, a thinking instrument.

Among educators and practical men, both in Europe and America, the need of hand training is being deeply felt. Germany, Sweden and Russia are forward in the movement, and our own education is being touched by the great enthusiasm. The Boston conference, under the lead of E. P. Seaver, Dr. Samuel Eliot, President Eliot, and F. A. Walker, of the Institute of Technology, is evidence of the growing interest. The addresses of various gentlemen from within and without the State are full of interest and abound in practical suggestions.

The importance of manual training is found in the fact that it is, at the same time, a training of the eye, the ear, the mind—the taste, the judgment, the power of observation. It weaves curiosity and steadies one to the conclusion of his argument. The hand is a key-point in securing the education of the soul.

"The mind," says Principal Boyden, of Bridgewater, "perceives more qualities through the hand than through any other sense; and it uses the hand to present the external object to the other senses, so that it can perceive through them other qualities. We express ideas by speech, writing, drawing, moulding and painting. All these modes of expression, except the first, require the use of the hand with the other senses. In all the shaping of matter into useful and beautiful forms, the hand, aided by the other senses, is the instrument of the mind in the

use of tools and in the control of the machinery employed. It is the mind which uses the hand. It is the mind that must be trained for the performance of any work. The difference between the skilled and the unskilled workman is the greater mental power which the skilled workman is able to use. Manual training is the training of the mind to the use of the hand in connection with the other senses, in the acquisition of ideas from objects, in the expression of ideas acquired, and in shaping matter into useful and beautiful forms."

The addresses of the conference will help to deepen the interest in the subject and to guide those attempting something in this line of education.

How It Was Done.

In examining the files of ZION'S HERALD for the year 1870, while under the aggressive and brilliant management of Gilbert Haven, the following leader was discovered, which is reproduced just as it was then published:—

PUSH THE CANVAS FOR THE HERALD.

TAKE HOLD, BRETHREN.

Rev. H. W. Warren sends us sixty new subscribers with the following note:—

DEAR BROTHER: I have obtained sixty new subscribers to the HERALD in a week. I am glad to do so.

HOW I DID IT.

I announced and commended the remarkable Christian enterprise of the Wesleyan Association, and our duty to help them. I declared the excellency of the HERALD, and proceeded to take names by personal application.

That the people I read the HERALD, quite a number told me that if there were any poor people who desired to read it, to set one or two subscriptions to their account. Of course I honored their offers. They declare that it never was better. Long may it wave! What if all New England should do so?

We had fifty subscribers before, which was ten more than our proportion, considering the number taken in New England. If all New England should do so, the HERALD would have 50,000 new subscribers in a week. It can and ought to be done.

This shows what can be done where there is a determination to do; not that all can send us sixty new subscribers, though many can; but all can do in like proportion.

This is the very practical way in which Bishop Warren dealt with the religious paper when a pastor in New England. And here, in too, is held the answer to the much-mooted question: "How shall the subscription list of ZION'S HERALD be as largely increased as it deserves to be?"

PERSONALS.

—Bishop Warren is reported as recovering from an attack of la grippe.

—Rev. William McDonald, D. D., and wife left on Tuesday for their winter sojourn in Southern California.

—Dr. Hunt, of the Book Concern, has gone to Mexico to attend the annual session of the Mexico Conference at Pachuca, Dec. 14.

—Prof. Daniel Dorchester, Jr., delivered an able and critical lecture in the Channing Hall lecture course, Dec. 14, upon "Society as an Organism."

—We are pained to learn that Rev. Louis N. Beaudry, who was recently called to Chicago to take charge of the French mission work in that city, is very ill with pneumonia.

—Rev. H. H. French, of Centenary Church, Minneapolis, has been visiting New England, and looked in at our office for a few moments. He enjoys his work very much in that enterprising city, and expects that his new church structure will be ready for dedication in March.

—In a pleasant letter from Bishop Walden, accompanying a contribution for our columns, which will soon appear, he says: "I was converted and joined the Methodist Episcopal Church, Dec. 11, 1850. I write and send the enclosed on my anniversary. I found the religion of the Methodist type very safe and helpful for a young man."

—Prof. C. T. Winchester, of Wesleyan University, will deliver a series of lectures, in February and March, at Johns Hopkins University, and also in the Philadelphia University Extension course and before Brown University. Professor Winchester does all this extra work in addition to the important duties of his professorship in the University.

—Mrs. Harriet Sanborn Little, mother of Rev. J. S. Little, died Sunday morning, the 13th inst., at Bradford, Vt., after a long and painful illness. She was over 80 years of age, and was a very devoted Christian woman, who was loved and respected by all who knew her. A fitting obituary written by her pastor, Rev. L. P. Tucker, will soon appear in our columns.

—Prof. Roland W. Guss, recently of Wilbraham Academy, was married at Indiana, Pa., Dec. 9, to Miss Martha A. Cameron, of the latter place. The bride is a sister of Rev. A. Cameron, of New Bedford, Mass., who officiated at the wedding. The couple will settle in Greeley, Colorado, where Professor Guss has accepted the chair of natural science in a new State normal school.

—Justin McCarthy once asked Mr. Gladstone what he, who well remembered O'Connell, regarded as O'Connell's chief characteristic. Mr. Gladstone thought for a moment, and then said that, in his opinion, the principal characteristic of O'Connell was "a person of philanthropy." The expression was a superb one, regarded merely as a phrase, and it seems to have been applied with justice.

—What could be more charming in thought and simple in expression than the following letter, addressed to the poet Whittier upon Thursday of last week, his 84th birthday:—

DEAR MR. WHITTIER: I have no right to say that love and gratitude and reverence may give, to say how devoutly I thank God that you are lived, that you are living, and that you will always live. May His peace be with you more and more. Affectionately, your friend,

PHILLIPS BROOKS.

—One of the most eminent calendar saints and heroes of American Methodism, to us, is Rev. Orange Scott. It is because we love that it will be instructive and inspiring to our readers to know more of this remarkable man and his influence, that we have invited his son, Rev. O. W. Scott, of Norwich, to prepare for our columns a biographical and reminiscence article upon his father.

—Rev. A. W. Tirrell died at Chicopee Falls, where he has been stationed since the beginning of the Conference year, on Saturday last at 8 p. m., after a week's illness with typhoid pneumonia. He was a young man of careful mental poise and of marked piety. During his pastorate at Westboro he had charge of the schools in that town and did signal service for the cause of education. He leaves a wife and two young children. A brilliant future awaited our young friend thus cut off in a career of great usefulness; and to the church in its untimely loss, and to the sorrowing family, we extend our heartfelt sympathy.

—Rev. G. S. Butters, of Fitchburg, is delivering a series of lectures on "Practical Christian Ethics," on Sunday evenings, to very large congregations. The Fitchburg Sentinel of Dec. 14 says:—

"Over 1,000 persons came to the M. E. Church, Sunday evening, to hear Rev. George S. Butters' lecture, 'Practical Christian Ethics.' The seating capacity was not sufficient for an overflow meeting was held in the vestry."

—Intelligence comes to us that Mr. William Hutchins, of Kennebunkport, Me., has passed away. Mr. Hutchins was for sixty years connected with our church, and has for many years been its most prominent member in Cape Porpoise. He was a man of sterling Christian character, universally esteemed, and will be greatly missed by all who knew him. He has been over fifty years a subscriber to ZION'S HERALD. He reached the church at Crystal Lake (formerly Square Pond) for several years, having witnessed some encouraging spiritual results, although the provision kind friends are able to make financially is no temptation to any brother to covet my place."

—We were privileged to spend an hour in the pleasant home of Dr. William Butler on Friday afternoon of last week. He is somewhat feeble, and afflicted not a little with the asthma, but is able to do some work every day in the last reading of the manuscript copy of his volume on "Mexico in Transition," which will soon be given to the printer. It is a benediction as well as an inspiration to visit this home so pervasively of missionary zeal and consecrated interest in all Christian effort.

—Rev. G. W. King sends the following pleasant personal note:—

"Your writer of the Personnel of the New England Southern Conference says that I am 'from Lutheran stock in Maryland.' Now, I would not be ashamed of my mother's side were also Methodist, and by affiliation, those on my father's likewise. This much, however, as to the Lutheran. I was converted in 1840, and my mother was a Methodist. The influence of a Lutheran minister, joined the Lutheran Church, and began my preparation for the ministry in that church. But before entering regularly upon my work, I returned to the church of my childhood, so that I am now both by inheritance and choice a Methodist."

—Rev. R. C. McBride, of New York East Conference, and wife, closed a very successful series of revival meetings in the Branch St. Tabernacle Baptist Church, Lowell, Mass., last Sabbath evening. The Lowell Morning Mail speaks of the closing service as follows: "The closing sermon of the meeting was a searching one, and was followed by the testimony of 107 persons. Mrs. McBride then sang the piece entitled, 'We will never say good-by in heaven.' This was followed by the shaking of hands on the part of the whole congregation." Mr. and Mrs. McBride, who are well known in Maine through their evangelistic labors, will be glad to assist any pastor in need of help, and may be addressed for ten days at 214 West Canton St., Boston, care of F. W. Hackett.

BRIEFLETS.

The editor is on his way to Mexico, to attend the Mexico Conference, which is to be held at Pachuca, Jan. 14, and to study the country, its institutions and people, in the interest of the readers of ZION'S HERALD.

In a recent paper on "The Class-meeting," read before the Sheffield Sunday School Union, England, Rev. E. H. Jackson suggested the appointment of more lady class-leaders.

ZION'S HERALD costs five cents a week, or about three quarters of a cent per day. It is an educator, a companion, a comforter, and a helper, throughout the year. Do not begin your economy, then, by the discontinuance of your religious paper!

Preachers are having their overcoats stolen on Sunday while preaching. Rev. Drs. Ramsay, Banks, and Rogers have lost theirs; also Rev. Drs. Elijah Horr and C. A. Dickinson.

Professor Drummond recently closed a missionary address upon the New Hebrides Mission with these sadly forcible words:—

"At the present moment the deaths are vastly greater than the births on almost every one of these islands. White men's diseases are decimating these people; and in a few years it is very unlikely that there will be any large number of them alive to tell what has been done for them. These people will never play any part in the evolution of the world."

The Boston Daily Advertiser has reflected great credit on journalism, and made a distinguished mark for itself in the issue of its admirable Whittier Supplement in honor of the noble poet's birthday. It consisted of eight pages printed in colored paper and profusely illustrated. The occasion was taken to make it a special literary number in which the leading books of the season had generous reviews, with cuts taken from many of them. Altogether, it was well worth reading and preserving.

The New York Sun notes the following significant event, and comments upon it with happy and forcible words:—

"Last Sunday Bishop Potter ordained as a priest of the Episcopal Church Rev. Mr. Ladd, lately of the Congregationalists, and as deacons Rev. Dr. Briggs, formerly of the Baptists, and Rev. Mr. Gardner, formerly of the Presbyterian Ministry. These transfers of ecclesiastical allegiance are interesting and even remarkable, but they cannot be regarded as indicative of any general tendency in the same direction among the Baptist, Congregationalist, or Presbyterian Ministry."

With the tendency to economize in closing up the year, by far too many begin with the religious newspaper. Especially when the atmosphere of the home is in a low spiritual condition, there is a decided inclination to discontinue the denominational paper, and phase of economy is the least justifiable, and in all cases extremely harmful in the family. In most instances there is no real occasion for this. As much, or many times more, is expended for the gratification of some temporary or frivolous desire.

Rev. A. L. Smith, of South Newmarket, N. H., observes in a personal letter:—

"Dr. Steele's sketch of Stephen Merrill in ZION'S HERALD of Dec. 9, is a choice bit, valuable and stimulating. Thanks are due to Dr. Steele, and to the management of the HERALD, for the report; to the holiness movement for bringing such men together, and organizing for concerted action the energies of high Christian experience."

But Stephen Merrill was not the only nor the chief figure in the Boston Holiness Convention. Dr. Steele himself presented an essay of beauty and power, in which was embodied a true experience of the baptism of the Spirit.

A wonderful work of grace, in which nearly all the evangelical churches of Muskegon, Mich., are united, is in progress under the direction of Messrs. Munnell and Lowe. The entire city is moved. Sunday, the 13th inst., 1,800 young men, quite 1,000 of whom were Christians, assembled in the Opera House. At the close of the address over 500 arose and expressed a desire to begin the Christian life; and, when the plan and conditions of salvation were stated, upwards of one hundred accepted Jesus as their Saviour and publicly confessed Him with their mouths. While this meeting was in progress the First Baptist Church was filled with women who spent time in praying for the Opera House meeting. Eighty-six verbal prayers were offered. At night the two largest churches in the city were filled, and hundreds were turned back to their homes. Hundreds publicly expressed a desire to begin the Christian life, and meetings, and fifty-five professions of faith in Jesus Christ were made. He before the multitude. The churches have decided to give up their Christmas entertainments and push the work for souls.

Dr. W. H. Thomas, pastor of St. Paul's Church, Lowell, sends out a most attractive folder for his "Christmas Service"—a floral design in colors on the outside, with special program, and list of names in the choros choir.

President J. W. Bashford, of Ohio Wesleyan University, requests that we make the following corrections in his recent report:—

"I dictated the report of the Association of College Presidents just before leaving home for a brief trip, and permitted the article to go to the press without revision. By an error in copying, President Rogers' name was omitted from the original call. I am anxious that the Northwestern University and her able president be recognized as taking part in the inception of a movement which will prove a blessing to higher education in our country. I also said in one part of the report that Methodism could now do better than to plant forty or fifty additional colleges and leave the harsh law of competition to determine which should live. The 'now' of my dictation appears as 'not' in most of the printed reports."

Rev. J. E. Sawyer, D. D., pastor of our large and prosperous church in Pittsfield, writes under date of Dec. 17:—

"I have read with the deepest interest your New England Southern Conference Edition of the HERALD. I feel grateful to you and to every one of the special contributors to this edition. Many happy associations and most pleasant memories have been revived. Some of the dearest friends of my life are among the authors of these priceless articles, notably D. A. Whedon, M. J. Talbot, W. J. Bates, D. F. Leavitt, W. Willett and Mrs. A. E. A. Livesey. How many most delightful hours, never to be forgotten, I have spent with them, as well as with some of their spiritual sons, such as Blackwell and Benton and Elwood pictures, by the way, are truthful enough to be attractive even to strangers and to be prized by an old friend. The East Maine Conference Edition is a gem of great pleasure. I shall look eagerly for the other Conference editions, especially the Maine and New England."

Mrs. Sutherland Orr, who wrote a biography of Browning, has prepared an article for the *Contemporary Review* on "The Religious Opinions of Robert Browning." She says that she rejected much of dogmatic theology, but claims that in principle and spirit of devotion to Christ he was a Christian. She says:—

"But he never ceased to believe in Christ, as, mystically or by actual miracle, a manifestation of Divinity. In his own way, therefore, he was and remained a Christian. On one occasion he explained why Christ was, in his judgment, required for the spiritual life. 'If mankind,' he said, 'is everywhere about us; not so the evidence of Divine love. That love could only reveal itself to the human being by some supreme act of human tenderness and devotion.' Waiving all metaphysical theorizing, and independently even of the precise way in which this supreme requirement of humanity was historically provided, he found it to be supplied by 'Christ's cross and passion.'"

That which gives pre-eminence to Mr. Gladstone's utterances is the fact that so much of what he says in public speech is thoroughly saturated with Biblical truth and the fundamental principles of the kingdom of God. This fact, too, it is that gives to his addresses such fresh and permanent significance. It is seen in his reference to men of wealth in his recent speech at Port Sunlight, England. He said:—

"There are worse things than heavy labor, and one is idle wealth. In vain a man escapes from the duties of his life if wealth is to bring with it the curse, the unmitigated curse of idleness and self-indulgence. The laborer has his legitimate, his necessary, his honorable, and honored place in the world; but in all God's creation there is no place appointed for the idle wealthy man. Wealth can only be redeemed from danger by one law and one course, and that is by associating with it active duty to the honor of God and benefit to mankind."

We are in receipt of a letter from one of the most revered and able members of our Episcopal Board, who is pleased to volunteer the following commendation of our position relative to the election of no more Bishops:—

"I agree with the HERALD about more Bishops. Twelve could do the work. We have sixteen. That will do till '96. The Episcopal Board best apprehend the condition and needs of the church; they are undeviatingly loyal to the highest interests of the whole denomination. There is not the slightest question but that a majority of the Board are in harmony with the position taken by this paper in its recent editorial entitled, 'No More Bishops.'"

The note below, from Mrs. Dr. Rochester to the State secretary of King's Daughters, tells its own story:—

Chamberlain, South Dakota.

DEAR MRS. DOUGLASS: Enclosed please find one dollar and ten two-cent postage stamps (\$1.20), for which you send four silver crosses to Miss M. E. Blanchard, Crow Creek, S. D. She has been the King's Daughters among the Indian girls of the Crow Creek school, and not all of them have badges. One of their number has died, and they are making such bad work as girls can, to raise money for a simple stone to mark her grave. They are very bright, pleasant girls, and I enjoyed my new days with them. I had an opportunity to buy all the Indian goods I could find, and to help by buying work done by these girls, and thus assist them to do this act of love. It is a better way of helping them than to give money outright. I hope to reach home by the last of the year.

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The Sunday School.

FIRST QUARTER. LESSON I.
Sunday, January 3.
Isaiah 11: 1-10.

REV. W. O. HOLWAY, U. S. M.

THE KINGDOM OF CHRIST.

I. Preliminary.

1. GOLDEN TEXT: "He shall have dominion also from sea to sea, and from the river unto the end of the earth." (Psa. 72: 8).

2. DATE: B. C. 750 to 700.

3. PLACE: Judah.

4. THE PROPHECY: Isaiah: Nearly all who know of him are derived from his own writings. He was the son of Amos (who was the cousin of King Uzziah, according to Jewish tradition). He wrote the life of Uzziah (2 Chron. 26: 22), and his prophecies were uttered during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah—a period which covered about sixty years. His home was in Jerusalem. He was called to the prophetic office "in the year when King Uzziah died" (Isa. 6: 1).

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6. HOME READINGS: Monday—Isaiah 11: 1-10. Tuesday—Psalms 72: 1-7. Wednesday—Isaiah 6: 1-13. Thursday—Isaiah 6: 1-13. Friday—Isaiah 6: 1-13. Saturday—Isaiah 6: 1-13. Sunday—Isaiah 6: 1-13.

II. Introductory.

For the historic background of our lesson we must look to the threatened invasion of Sennacherib, described in the preceding chapter. Terrible as would be the advance of the Assyrian host, God's people need fear no harm; the dreaded catastrophe should be averted. The God of Israel should not be defied with impunity. Though the hostile army towered thick and dense as the cedars of Lebanon, they should be hewn down and destroyed in a single night (chap. 37: 36). Jerusalem should be saved from hostile assault. And as the prophet records this striking deliverance, his eye is irresistibly drawn towards that future and spiritual deliverance which every Jewish heart cherished; and in the vision of the personal qualities and glorious reign of the Messiah all temporal interpositions were for the time forgotten. Sennacherib and his proud army would be utterly destroyed, and for him there would be no reviving; but the stock of Jesse, the now prostrate and seemingly dead stump of the Davidic royalty, was still vital, and in the fullness of time a fresh green shoot would start and grow to lofty stature. On this Son of David the plenitude of the Spirit would rest—"the Spirit of wisdom and understanding, of counsel and might, of knowledge and the fear of the Lord." With this blessed endowment His perception of good and evil will be quick and true; His judgments will not be governed by the outward appearance, nor will He be a respecter of persons. The oppressed poor will find in Him a righteous Judge and Defender; those too humble to plead their own cause will not fail to be dealt with in equity by Him, and the ungodly of the earth shall be smitten "with the rod of His mouth," and the wicked slain "with the breath of His lips." For all holy activities He will be girded with righteousness and faithfulness. And to these personal qualities of His kingdom—a picture more beautiful far than the golden legends of the classic age. Under the vivid symbolism of the wolf dwelling with the lamb, the leopard lying down with the lamb, the calf, young lion, and fatling submitting to a child's leadership, the cow and bear feeding together, the lion eating straw with the ox, the infant sporting with the asp and putting its hand "on the basilisk's den"—the utter absence of all violence or molestation under the reign of the Coming One—we are taught what harmony and security yet await fulfillment. For as full, in every cavern and inlet, as the ocean is with its flowing tides, so full shall the earth yet be with the knowledge of God's holy will and obedience to the same. Not the Jews only, but the outside nations as well, should flock to the "enslaved" of the Son of David, and "glorious" would be the place of His rest.

III. Expository.

1. Shall come forth a rod (R. V., "a shoot")—after the utter destruction of the Assyrian army, as indicated in the preceding verses by the cutting down of the cedars of Lebanon. The cedar belongs to a family which when once cut down never sends forth suckers. Out of the stem (R. V., "stock") of Jesse,—"Judah in her apostasy was like the stump or root of a felled tree, but there was a feeble life yet left in it; and in the coming time, out of this Davidic root in its subject condition, a slender but promising shoot would spring. Jesse was the father of David. A branch shall grow out of his roots (R. V., "a branch out of his roots shall bear fruit").—Deltitzsch notices the ring of the original word for "branch" (netzer) in the original word of this prophecy: "The netzer, at first so humble and insignificant, was a poor, despised Nazarene." In some respects Hezekiah might have been regarded as the person intended, but history shows that the Messiah

alone adequately fulfills the terms of this prophecy.

The beauty of this description is apparent if we bear in recollection that when the Messiah was born the ancient and most honored family of David had fallen into decay; that the mother of Jesus, though appearing to that family, was poor, obscure and unknown; and that, to all appearance, the glory of the family had departed (Barnes).

2. The Spirit of the Lord shall rest upon him.—See Luke 4: 18; Col. 1: 19; 2: 9. The Spirit descended upon Jesus at His baptism, and was given to Him without measure. The plenary gifts of the Holy Spirit are here catalogued in three pairs, corresponding with the shaft of the seven-branched candlestick, with its three pairs of lights, the "seven lights before the throne of God" (Rev. 4: 5). "Wisdom" is the perception of the true nature of things; "understanding" is judgment. The one is theoretical, the other practical. Counsel and might—skill to plan, ability to execute. Knowledge and the fear of the Lord—acquaintance with God's will, and a reverent anxiety to perform it perfectly. The Messiah is here described by His personal endowments, as "one possessed with the highest intellectual and moral gifts by the direct influences of the Holy Spirit" (Alexander).

If it be asked how one who was divine in His own nature could be thus endowed by the aid of the Spirit, the answer is, that He was also to be a man, descended from the honored line of David, and that as a man He might be furnished for His work by the agency of the Holy Spirit. His human nature was kept pure; His mind was made eminently wise; His heart warmly retained the fear and love of God, and there is no absurdity in supposing that these extraordinary endowments were to be traced to God (Barnes).

3. Make him of quick understanding in the fear of the Lord.—R. V., "He shall be of quick understanding in the fear of the Lord." The passage is a difficult one. One rendering is, "He shall draw his breath in the fear of the Lord." Deltitzsch renders the words: "And fear of Jehovah is fragrance to Him," and explains as follows: "Just as the outward man has five senses for the material world, the inner man has also a sensorium for the spiritual world. Thus the second Davidic sonents the fear of God, and only the fear of God, as a pleasant fragrance; for the fear of God is a sacrifice of adoration continually ascending to God." In other words, Jesus found it sweet and delightful to do the will of God. Not judge after the sight of his eyes.—His senses would not mislead His judgment; rank and wealth would not influence Him; His decisions would be absolutely just.

4. With righteousness . . . judge the poor.—He will not take the part of the rich in oppressing the poor; the latter shall have impartial justice and their oppressors shall be judged. Reprove with equity for the meek.—In behalf of the humble He will make judicial decisions that shall be equitable and just. The Bible Commentary describes "the poor" as "those who have no means of commanding themselves to the eye;" "the meek," as those "in whose mouth are no eloquent self-indications to win the ear." Smite the earth—its ungodly people. Rod of his mouth—sentence of condemnation. So in Revelation John beheld in his vision of the Son of Man, "out of his mouth a sharp two-edged sword." His word shall be with power. Breath of his lips . . . slay the wicked.—"The wicked," or "the wicked one," shall perish beneath his judgments.

The poor and humble, or meek, are the peculiar objects of His royal care; just as it was really to them that the first beatitudes of the Sermon on the Mount applied. But "the ear" and "the wicked" (the latter is not to be understood collectively, but as pointing forward to an eschatological person, in whom hostility toward Jehovah and His Anointed culminates most antagonistically. He will experience the full force of His penal righteousness. The very word of His mouth is a rod which shatters in pieces (Psalms 2: 9; Rev. 1: 16); and the breath of His lips is sufficient to destroy, without standing in need of any further means (2 Thess. 2: 8) (Deltitzsch).

5. Righteousness shall be the girdle.—In His going forth the Messiah would be girded (His activities supported and clasped) with "righteousness," or strict accordance with the divine will, in whom hostility toward Jehovah and His Anointed culminates most antagonistically. He will experience the full force of His penal righteousness. The very word of His mouth is a rod which shatters in pieces (Psalms 2: 9; Rev. 1: 16); and the breath of His lips is sufficient to destroy, without standing in need of any further means (2 Thess. 2: 8) (Deltitzsch).

6. Wolf also shall dwell with the lamb.—A picture is here given, in symbolic language, of the peace and security which will characterize the Messiah's kingdom. Wolfish, ferocious oppressors will cease to prey upon the weak and defenceless. Deltitzsch, however, interprets this whole passage literally as pointing to the reign of peace in the animal world, a restoration of Eden, under the reign of Christ. Leopard shall lie down with the kid.—The kid is the young of the goat. Symbolically the words teach that the cruel will no longer pursue the helpless, but laying aside their fierce passions will be the friends and companions of those whom they formerly sought to destroy. The calf and the young lion and the fatling together—a remarkable picture of the subjugation of human antipathies and propensities, and the reconciliation of characters most diverse. A little child shall lead them.—Those savage traits which no man could tame shall become docile to the meek leadership of a child of God.

8. Sucking child shall play on the hole of the asp.—Kawlinson thinks the "asp" is the Coluber Naja of Egypt, whose bite is deadly. Weaned child . . . on the cockatrice's den (R. V., "basilisk's den").—"The basilisk" is thought by Dr. Cheyne to be "one of the most beautiful but venomous of the vipers of Palestine."

9. Shall not hurt nor destroy.—So great will be the change in human dispositions that all cruelty and oppression and insidious temptations and guile shall cease. All my holy mountain—Mount Zion, as typifying the seat of the Church, or the kingdom of Messiah. Earth . . . full . . . knowledge of the Lord, etc.—As the waters fill the sea, in every cavern, recess, inlet, so shall the knowledge of Jehovah (knowledge of and submission to His righteous law) flood the world, and men shall live, move and have their being in it—a prophecy yet to be fulfilled in its true scope of meaning.

10. And in that day, etc.—The R. V. makes many changes in this verse. It reads: "And it shall come to pass in that day, that the root of Jesse, which standeth for an ensign of the peoples, unto him shall the nations seek; and his resting-places shall be glorious." The reference is unmistakably to Messiah. In Rev. 22: 16, the Messiah says, "I am the root, even the offspring of David." Lifted up, He would draw all men, all peoples, to Himself wherever He rests or abides, in whatever church, or nation, righteousness, love, peace are found and make the place glorious. Or, "as the temple at Jerusalem was the resting-place" of Jehovah, and the Shekinah of His presence made it glorious, so now the hearts of His people are His 'temple,' and the Christian Church is His 'resting-

place," in which He abides forever ("Hurl-but").

IV. Illustrative.

The animals, as once in Eden, lived in peace. The wolf dwelt with the lamb, the bear and the leopard with the ox. With locks of love, the tiger and the scaly crocodile. Together met, at Gamsia's palm wave. Perched on the eagle's wing, the bird of song. Stung, arose, and visited the sun; And with the falcon at the golden hawk. The little child leaped from his mother's arms. And stroked the crested snake, and rolled unharmed Among his speckled waves, and wished him home; And sauntering schoolboys, slow returning, played As ever about the lion's den, and drove Into his shaggy mane fantastic fancies of Justice and mercy, boldness and love. Among the people walked; Messiah reigned. And earth kept jubilee a thousand years. (Folliott).

2. The two leading ideas are those of peace and security. The figure is taken from the condition of animals of all descriptions living in a state of harmony, where those which are by nature defenseless, and which are usually made the prey of the strong, are suffered to live in security. By nature the wolf preys upon the lamb, and the leopard upon the kid, and the adder is venomous, and the bear and the lion and the ox cannot live together. But if a state of things should arise where all this hostility would cease, where the wild animals would lay aside their ferocity, and where the feeble and the gentle would be safe; where the adder would cease to be venomous, and where all would be so mild and harmless that a little child would be safe, and could lead even the most ferocious animals, that state would represent the reign of the Messiah. Under His dominion such a change would be produced as that those who are by nature violent, severe, and oppressive, whose disposition is illustrated by the ferocious and blood thirsty propensities of the lion and the leopard, and by the poison of the adder, would be changed and subdued, and would be disposed to live in peace and harmony with others. This is the general idea of the passage. It was in fact partially fulfilled in the earliest times of the Gospel, and has been everywhere. Under that Gospel the mad passions of men have been subdued; their love of conquest and war and blood taken away; and the change has been such as would be beautifully symbolized by the change of the disposition of the wolf and the leopard—suffering the innocent and the harmless to live with them in peace. The scene will not be fully realized until the reign of the Messiah shall be extended to all nations, and His Gospel shall everywhere accomplish its full effects. The vision of Isaiah here has not yet received a full completion; nor will it until the earth shall be full of the knowledge of the Lord (Barnes).

THE HOPEFULNESS OF REV. T. A. GOODWIN, D. D.

REV. J. L. BARTHOLOMEW.

BELEIVING that only a full and free discussion can lead to unity of action on the part of the enemies of the saloon, I was glad to see the article in the HERALD on the "Hopeful Outlook for Prohibition." We learn that "the most hopeful outlook for prohibition is the indications that the good men who organized the Prohibition Party twenty years ago are becoming conscious of their mistake." Had the good brother told us just what these "indications" are, we might know better how hopeful to be. Some of us have not seen the indications.

It may seem paradoxical that there should be anything hopeful for prohibition in the disintegration of the only political party which is committed to it. The Doctor explains the apparent paradox and points out the path of victory very clearly:—

First, The enemies of the liquor traffic should form a political party on some other basis than that of prohibition.

Second, We cannot secure either permanent restriction or permanent prohibition through any possible political party.

On these two implied premises his article rests. His harmony is not apparent, but that I have expressed his meaning is evident from the following quotations: "When these good men, all but about a hundred or so, shall have united with the Dorchester, the Kynetics, and the J. Ellen Fosters in restricting what they cannot now prohibit, then will saloonism see its doom written upon the walls." That he has in mind a political union is manifest from the historic facts by which he prepares the way for his position and the end to which he aims. He says that the abolitionists "joined with such Democrats as Morton and Hamlin, and such Whigs as Lincoln and Chandler," when they formed the Republican Party. Again he says: "When the Lovejoys and the Giddingses of the prohibition forces join hands with the Mortons and the Lincolns of the restrictive forces, the days of the saloon will be numbered." No union can be the basis of that reference except the political union which those men made. If his analogy means anything, it means a political party. The Doctor's second premise is equally stated in his own language: "It may be too much to expect a sudden abandonment of that line of attack which expects to reach prohibition, or even more stringent restriction, through some party, but we will come to that before we get any law that will survive the party that enacts it. There is not a law on any statute-book in America, that was passed as a strict party measure, that has survived the supremacy of the party that enacted it." He believes that "it was a sad day for prohibition in Iowa and everywhere when the Republican Party became a sponsor for prohibition in that State, promising at the same time that prohibition was not a Republican article of faith."

Manifestly these premises are not both valid. They may both be false. The only way to harmonize them is to make the union called for in the first premise not a political union; and in that case all the argument drawn from the union which was formed against slavery is against the premise. It is thus sustained only by its relatively weak analogy from the anti-slavery society. That society, however, "began a war of extermination," and there is no evidence that they restricted. Prohibition, by law, county or State, I favor; but the various restrictive measures which are not meant to be prohibitive have never reduced the volume of liquor consumed. Hon. J. B. Finch, of Nebraska, originally favored the rigorous high-license law of that State as a step towards prohibition and the best they could do under the circumstances. I think he drew up the bill which was enacted into a law. He afterwards confessed its utter failure as a

restrictive measure, and pronounced it a step away from prohibition. Hon. B. B. Johnson, of Waltham, Mass., drafted our present high license law in Massachusetts, which has some features from which much good was expected. He has collected the figures showing its work for the first full year of its operation, and finds, greatly to his disappointment, that there was an increase, in the entire State, in the number of convictions for drunkenness, in the number of women so convicted, and the number of convictions for other crimes. He also finds by official records that there was an increase of nine and fifteen-sixteenths per cent. in the amount of liquor consumed in the State.

2. These restrictive measures, while they do not lessen the evil, give the appearance of doing something, and so they are the day of prohibition. This is especially true of the high license feature; but it is also true in a measure of every restrictive feature. The consciences of some whom we sadly need are satisfied by the restrictive measures, so-called, which we now have.

3. The proposed restrictions nearly all continue the license system with its obscuring of moral distinctions and its long line of evil tendencies.

4. The analogy between the anti-slavery struggle and the anti-saloon struggle does not justify a restrictive basis. Much confusion is manifest in the discussion of this analogy. The party prohibitionist frequently insists that all compromise with slavery was wrong, and implies that the Republican Party was built on the exact basis of the old Abolition Party. Dr. Goodwin represents the opposite extreme when he says: "All of these good men, except a hundred or so, deliberately disavowed their Abolition Party, and joined with such Democrats as Hamlin and Morton, and such Whigs as Lincoln and Chandler, on a platform which said not a word about abolishing slavery, but even recognized it as a domestic institution that had constitutional rights within the States," etc. Both sides fail to recognize the fact that slavery and the liquor traffic have not. That fact renders the analogy between the two impossible. The Doctor is hardly accurate when he states that the first Republican platform said not a word about abolition. The word abolition may not occur, but the third resolution is, "That the Constitution confers upon Congress sovereign power over the Territories for their government, and that in the exercise of this power it is both the right and the imperative duty of Congress to prohibit in the Territories those twin relics of barbarism—polygamy and slavery." That involved the abolition of slavery as existed in the Territories and the prevention of its establishment where it did not exist. That is, the Republican Party did not forbid slavery in the States where it existed; therefore the party limited itself to a declaration in favor of the prohibition of slavery in the Territories over which it believed the Federal Government to have authority. It declared for absolute prohibition so far as the Constitution allowed it to do so.

The Republican Party relegated other questions to the rear, and compelled a division of the people on the slavery question. By analogy the enemies of the liquor traffic ought to unite, relegate other questions to the rear, and compel a division of the people on this question. When the lines are thus drawn, it will be only a question of time with the liquor traffic. But they must be drawn that the liquor dealers will be all on one side. I must not take space to discuss the Doctor's other premise. If it is right, our whole system of party politics is wrong. I imagine, however, that the old Federalist Party did decide some things permanently, and that the Republican Party did the same. The non-partisan method which Dr. Goodwin recommends is no new—only in lowering the standard from where our General Conference puts it to a more restrictive effort. The effort to secure non-partisan constitutional prohibition has failed successively in West Virginia, Tennessee, Texas, Oregon, New Hampshire, Massachusetts, Rhode Island (by the rejection of the prohibitory plank previously adopted), Pennsylvania, Connecticut and Nebraska. This long line of non-partisan defeats is not relieved by a single non-partisan victory in any previously organized State. The day for non-partisan victories against the liquor traffic is over. The Republican Party in Iowa deserves great credit for its work for prohibition. Several things have been unfortunate: (1) The party did not declare for the principle of prohibition, and could not therefore win all the believers in prohibition who were in other parties; (2) The Republican papers of surrounding States—especially the great dailies of Chicago, Milwaukee, St. Paul, Minneapolis and Omaha—have thrown their influence against the work of their fellow Republicans in Iowa; (3) It has been in affiliation with the national Republican Party, and has thus been crippled by the tariff measures of that party which are distasteful to many Western farmers. It does not follow that party prohibition by a party fully committed to prohibition in State and nation would have an experience similar to that of Iowa Republican prohibition.

WORK TO BE DONE

By One of Our Brave Deaconesses.

FLORA B. HARRIS.

MR. EDITOR: When the Johnston calamity in my native State thrilled the civilized world with its sudden horror, a little of feeling, the thought of which even now moves my heart, found its way to us in San Francisco from some Japanese Christians in Tokyo.

How weless of the Spirit of our common Lord!

On the 28th day of October, as all the world knows, a mighty earthquake, perhaps the worst that long-suffering Japan has ever known, tore down the mountains in two of her fair provinces, ploughed her soil with deep dyes, and amid thousands of the dead and dying, left half a million homeless and destitute. Of the survivors more than ten thousand are severely injured. Although many weeks have elapsed since the disaster, the last shiver brings tidings of the dead whose bodies the living are still seeking to recover, and of the injured still receiving their "first aid."

Our personal friend, and your representative from the Boston Deaconess Home, Mrs. Toyo Miyama, was severely wounded, but is now recovering. She has written a letter to friends in Japan, a copy of which I hope to secure for your readers. Her husband, and well known in evangelistic service here, and in the Sandwich Islands, was also badly injured in an unavailing attempt to rescue his nephew who, we learn, was killed. His wounds were aggravated by some mistake in medical treatment, in the hurry of that awful time. He is also, now, considered convalescent; but "this our brother and this our sister," amid the desolate, the wounded and the famine-stricken of the prefectures of Aichi and Gifu, will be more sorely wounded in spirit than they have been in person and property.

Fire has added to the losses and terrors of the earthquake. Continuous convulsions of nature have kept the poor people under a nervous strain of which we can form little conception, unless they are such work as can be done. The famous potteries and other industries have been swept away; and multitudes, this winter season, are destined to a semi starvation. A private letter says: "It is doubtful whether such destruction of life and property ever occurred in Japan. The suffering is, and must continue to be, terrible for months."

Japan will do her utmost toward relief, but her utmost will prove insufficient. Her friends and suffering friends, Mr. and Mrs. Miyama, when they return to their unhappy parish, have their hearts continually wrung by agonies that are powerless to relieve? Shall we not rather turn our eyes to the alms of this time of distress? I know of few Japanese and of no Americans so well fitted for personal work and investigation among the Japanese, in charitable service. Contributions designed especially for the use of Mr. and Mrs. Miyama may be sent to Dr. J. D. Hammond, Methodist Book Concern, 1037 Market St., San Francisco, California. A note enclosed stating that the money is for Rev. K. Miyama, care Rev. Chas. Bishop, No. 15 Akashi-cho, Tsukiji, Tokyo, Japan, will secure its delivery to Mr. and Mrs. Miyama, instead of to the general relief bureau. Japanese Mission, San Francisco.

DOES IT PAY?

PETY is not a substitute for ability. Goodness alone will not achieve success. The Shepherd of Salisbury Plain would probably not have succeeded as a banker, a railroad president, or a prime minister. No man can go into business saying, I am pious, therefore I ought to get on. But if he has the ability to succeed, his religious faith, if it is natural, healthful, normal, ought to be a help, not a hindrance, to success.

And yet even this is not always true. Jesus Christ came into the world to teach men how to live in this world, not how to keep out of it, like monks and anchorites, nor how, in spite of failure here, to prepare for some hypothetical success hereafter. There is no book in the world which affords such wise and practical rules of earthly living as the New Testament. The Sermon on the Mount and the twelfth chapter of Romans are admirable guides and counselors for every-day life. But if the major part of the community does not accept this guidance, he who does accept it will run counter to the common sentiment, and he will suffer in consequence. The consistent follower of Christ did not find his faith a help to worldly success in the first three centuries. Pagan Rome did not believe in Christian principles of living, and he who did believe in them suffered, as the minority always suffers.

It is so still. The consistent Christian will always be liable to find that his principles bring him into collision with his fellows. If he does not suffer for his principles, he has none; for a principle is a conviction so sacred that one is willing to suffer for it.

We do not, then, advise any young man to take up with Christianity as a short and easy road to what men call success. Christian principle may help him to fame, or may not; may promote his fortune, or may impair it; may make him friends, or may cost him his friendships. And he has not the first glimpse of what manliness is—no, nor of what nobility is—if he does not count a right, true, noble Christian character worth more than fame, fortune, or friendships.

In fact, taking American life as it actually is to-day, a Christian consecration—real, hearty, earnest, sincere, followed faithfully and at cost of self-sacrifice—will probably not help the Christian to become a millionaire, but will help him to a competence; will make him all men speak well of him, but will make the best men hold him in honor; will sever some pleasant companionships, but will create deep, sacred and tender friendships; and will give him what is better than success, or, to speak more truly, what is the best success—an ennobled and inspiring life, and a deep and sweet content.—Christian Union.

Hood's Sarsaparilla

Is placed before the public sense so thoroughly as Hood's Sarsaparilla. From a small beginning this popularity until now it has the largest sale of any preparation of its kind. Its success it has won simply because it is constantly proving that it possesses positive merit, and does accomplish what is claimed for it.

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Much of the world's best work has been done by aged workers. The warning message—"set thine house in order; for thou shalt die," has been as unwelcome to thousands of busy men and women as it was to King Hezekiah in the days of old.

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Zion's Herald

For the Year 1892.

A SPECIAL OFFER TO NEW SUBSCRIBERS.
The paper will be sent to January 1, 1893, for

ONE SUBSCRIPTION.
It ought to be read in every Methodist family in New England.

Specimen Copies Free.
All letters relating to the subscription department of the paper, or on other business, should be addressed to

A. S. WEED, Publisher,
36 Bromfield St., Boston.

Special Attractions.

Never have we been able to assure our readers of such rich provision for a year to come as is now arranged for their pleasure and profit. Mention is made of some added attractions already on hand or in preparation:

Rev. Wm. Hayes Ward, D. D., editor of the *Independent*, will write upon "What the Bible has Done for the World."
Rev. Dr. E. H. Dwight, editor of the *Christian Guardian*, the official organ of the Canadian Methodist Church, will contribute an article upon "The Union of Canadian Methodism."

The *Supernaturalists' Annual* LOVE-FRIST, to include the *Wives of Deceased Ministers*, will occupy one week. We shall also provide a *SUNDAY SCHOOL NUMBER*, a *CHURCH MUSIC NUMBER*, a *WOMAN'S NUMBER*, all the contributions in the latter to be written by women.

There will be a *LATMAN'S NUMBER*, in which the *Rev.* will frankly utter his opinions; and a *MEMORIAL NUMBER*, in which will appear a fac simile of the first page of the *Zion's Herald*.

Thirty-five years ago, when Dr. MARK TRAPPO was a member of the House of Representatives at Washington, he raised the purchase price of a Negro woman, who was to be sold immediately to go into the further South, and presented her freedom papers to her in person. He has written, by request, an account of the same, which will appear, with a portrait of the woman and copy of the subscription paper, in an early issue of *Zion's Herald*.

PRESIDENT RAYMOND, of Wesleyan University, will prepare, by request, a contribution on "The Study of the English Bible as a Classic in Colleges."

PRESIDENT ANDREWS, of Brown University, has consented to write an article for us upon "How shall the University Promote the Highest Citizenship?"

PRESIDENT GATES, of Amherst College, will provide a paper upon "The Supreme Work of the College."

The last and largest issue for December will contain upon our first page a happy and encouraging surprise for the Epworth Leagues.

Our second GILBERT HAYEN NUMBER will appear the first week in January, under the title of "Keeping his Memory Green," and will be made up by the following contributions: Dr. Daniel Steele, "His Spiritual Side;" Dr. J. W. Hamilton, "With Haven at the First Grand Inauguration;" Dr. G. M. Steele, "Reminiscences;" Prof. Geo. Prentice, "Latest Estimate of the Man;" Prof. L. T. Townsend, "Haven's Theology;" Mrs. A. O. Knowles, "A Photograph of the Man;" Mrs. Mary Haven Thiel, "My Father in the South;" Dr. R. S. Rust, "Planting Schools;" Dr. Arthur Edwards, "Reformer;" Miss Frances Willard, "His Relation to Woman;" Dr. J. W. Lindsay, "The Hour of his Grief."

A new departure for the coming year will be a delightful serial story by MYRA GOODWIN PLANT, whose short stories and poems are so frequent an attraction in our columns, entitled, "A Great Appointment." It will continue about four months, and while of interest to readers of all ages, and come close to the every-day lives of young people, especially our Epworth League workers.

WILLIAM A. MOWRY, Ph. D., so long the editor of *Education*, has written for *Zion's Herald* a series of War Stories in four parts, giving graphic descriptions of what he saw in the late Civil War.

PRESIDENT HENRY WADE ROGERS, of Northwestern University, Evanston, has written the first of our new editorial series upon "Education West and East." These will be published with portraits.

REV. J. WEARE DRAKEBORN, so well known as an able art critic, by special request, will write upon the following very interesting topics: "What Some Boston Artists are Doing;" "Pictures in the United States Worth Going to See;" "New Ways of Making Pictures;" "Some Interesting Art Histories;" "Present Tendencies in Religious Art."

REV. JUSTIN A. SMITH, D. D., the distinguished editor of the *Standard*, of Chicago (Baptist), has written the first paper in the series of our "Other Editors," upon "The Baptists of America—Progress and Tendencies." These articles will also be illustrated.

PRINCIPAL E. A. BISHOP, of the Vermont Conference Seminary, has written ably and convincingly upon "Monday as a School Holiday."

REV. W. HOWARD GARDNER makes a most valuable contribution upon "The Pulpit and the Pastoral Office."
Prof. W. T. DAVISON, of England, whose paper on "Biblical Criticism" attracted such favorable attention at the Ecumenical Conference, will, by special request and assignment, write a series of articles upon the same topic for *Zion's Herald*, acquainting our readers with the results of the latest critical and reverent study of the Scriptures. These contributions will be especially instructive.

REV. RUFUS THOMAS, D. D., has written with marked ability and with special suggestions for our young readers upon "Manliness."

Rev. C. H. PARKHURST, D. D., of New York, will write with characteristic strength and style upon "Applied Christianity."

The New England Southern Conference numbers will contain. All the special editions will be published before the sessions of the Spring Conferences. An unusual demand will be made for these numbers because of the large amount of historic data which each will contain. Those who would make sure of securing these copies should subscribe at once.

The price of one year's subscription will secure *Zion's Herald* from date until January 1, 1893.

Review of the Week.

Tuesday, December 15.

Senator Chandler renews his attack upon the Boston & Maine's free pass business.

The explosion of Chaudoin, a French journalist in Bulgaria, leads to a severance of the diplomatic relations between France and that country.

Premier Mowat, of Ontario, issues an open letter favoring unrestricted reciprocity between Canada and the United States.

A grand jury in New Hampshire asks for indictments against the officers of the American Bobbin, Spool & Shuttle Company for alleged violation of the anti-trust law.

Extreme suffering among the 20,000 striking miners in Indiana.

The Algonquin Club of this city will at once remove its objectionable bay windows.

Rev. Everett D. Burr, of Chicago, is called to the Ruggles Street Baptist Church.

The volcano of Colima, in Mexico, vomiting forth great volumes of lava, and the destruction of adjacent villages is feared.

The late William Shute, of Lynn, leaves many thousand dollars for charitable and educational objects.

J. R. Mayes, chief of the Cherokee Nation, is dead.

A revolution in progress in Brazil; an attempt to depose the governor of San Paulo.

Pestilence follows famine in Russia; small pox and typhus fever carry off great numbers of Russian people.

Convention of the Federation of Labor in Birmingham, Alabama.

Arrest of Edward M. Field, of New York, on a charge of grand larceny.

Norcross' teeth prove that he was the bomb-thrower.

Thirty lives lost by the foundering of a vessel in England.

La Grippe spreading both in Europe and this country.

Wednesday, December 16.

Mayor Matthews re-elected in this city with a plurality of 15,000.

Five highwaymen rob a mail wagon in Chicago of several registered pouches.

Edward M. Field indicted for theft, released on bail and re-arrested.

The city of Chelsea refunds its debt.

Russell Sage resumes business.

Governor-elect McKinley seriously ill with la grippe.

An enthusiastic meeting in aid of the Hampton Institute.

Dedication of the Fairbanks Museum at St. Johnsbury.

F. B. Armstrong, of New York, president of three life insurance companies, reinsures the risks of these companies in the Lancashire, and retires from business.

The President nominates the following circuit court judges—W. L. Putnam of Maine, of Pennsylvania, Nathan Goff of West Virginia, W. H. Taft of Ohio, and W. A. Woods of Indiana.

The arrest of E. W. Field brings on a relapse in the case of his father, C. W. Field.

Dr. Mary J. Safford, of this city, dies in Florida.

A snow blockade in New Mexico.

The Quebec cabinet dissolved by the Lieutenant Governor.

Four persons killed and 40 injured by an accident on the Pittsburg, Fort Wayne & Chicago road.

A hotel-keeper in Rhode, N. H., murdered for refusing to sell a drink.

Final struggle between England and Russia in the Pamir territory evidently not far distant.

Mr. Proctor introduces two army bills in the Senate; short session and little business in the House.

Adoption of a system for fixing the load line of American vessels to be acted upon by Congress.

Friday, December 18.

Wreck of a passenger train on the Southern Kansas railroad; 20 persons injured, three killed.

The Democratic party in Louisiana hopelessly split on the Lottery question.

The Drexel Institute dedicated in Philadelphia.

First dividend of 40 per cent. to Maverick Bank claimants.

Death of Daniel Hand, at Guilford, Conn., who gave over \$1,000,000 to the American Missionary Society.

W. Houser elected president of Switzerland.

Radical decides to send an Italian minister to Washington.

Hon. Stephen B. Elkins nominated Secretary of War.

The poet Whittier celebrates his 84th birthday.

The Reichstag adopts the new commercial treaties.

Grave results may follow the rupture between France and Bulgaria.

Excitement intense in Quebec over Premier Mercer's disgrace.

A Brooklyn man becomes suddenly insane and shoots three persons, two of whom may die.

Ex-President W. C. Andrews, of the Standard Gaslight Company of New York, returns to his country home, valued at \$100,000, and real estate valued at \$300,000; the suit against him has been dropped.

Harvard University has 3,021 students.

Edward M. Field indicted on the charge of forgery.

The grand jury at Concord, N. H., brings in indictments against the Boston & Maine road American Bobbin, Spool & Shuttle Company for the violation of the anti-trust statute.

Death of Rear Admiral Thomas Patterson, U. S. N.

The Howell torpedo pronounced a success.

Chicago's electric lighting plant to cost \$1,000,000.

Right Rev. E. H. Browne, Bishop of Winchester, is dead.

George W. Childs presents almost his entire collection of rare prints, manuscripts, autographs, and literary relics, valued at \$100,000, to the library of the new Drexel Institute.

Samuel Gompers re-elected president of the American Federation of Labor by the Birmingham Convention.

Troops ordered to go from Denver to Crested Butte to prevent conflicts between miners and strikers.

Sudden death, at Washington, of Senator Plumb of Kansas.

American that the Chileans have besieged the American Legation in Santiago.

Germany supports Bulgaria in the Chaudoin affair. Turkey declines to interfere. The situation growing serious.

The price agreed upon for the Cherokee Strip sold to be about \$9,000,000.

Renewed outbreaks in Brazil.

A treaty of commerce between France and this country is being drafted.

Death of Andrew Peirce, a wealthy philanthropist.

Mrs. Sarah Braham of Georgetown, Mass., celebrates the 101st anniversary of her birth.

The Adams Express Company will realize \$300,000 on the property transferred to it by President Hoey.

ZION'S HERALD, WEDNESDAY, DECEMBER 23, 1891.

THE CONFERENCES.

(Continued from Page 4.)

interesting addresses on the Ecumenical Conference.

Tuesday morning, at 8:30, the devotional meeting was held by Rev. G. R. Palmer, and was a season of rich blessing to those present. After attending to the regular business of the Association, "The Best Methods in Revival Work" were discussed, the following brethren opening the discussion under the several divisions: (a) "The Employment of Evangelists;" Rev. W. F. Marshall; (b) "Utilizing the Gifts of the Church;" Rev. E. A. Porter; (c) "Comparative Efficiency of Methods of Bringing Souls to Immediate Decision;" Rev. L. H. Freeman. The question was quite thoroughly discussed in all its phases by many of the brethren present. The subject was one of great interest and importance, and the discussion of it was helpful throughout.

At 1:30 P. M., Rev. L. H. Bean led a very spiritual devotional meeting. Rev. D. B. Randall, D. D., opened the discussion of the subject, "Does the Character of the Present Preaching Differ from that of the Past, and if so, in What Respect, and Why?" The question was well discussed. Rev. John Collins read an instructive paper on, "The Characteristics of the Most Helpful Books to the Minister."

Tuesday evening Rev. J. F. Clymer, D. D., gave an able address on Sunday-school work. This was followed by a question-box, and an address on the Ecumenical Conference by Rev. John Collins.

The devotional meeting led by Rev. G. F. Millard, at 8:30 Wednesday morning, was a spiritual and helpful one. Rev. A. W. Pottle opened a discussion on, "The Working of Committees Not Included in the Quarterly Conference List." His remarks were full of practical suggestions. Rev. M. B. Pratt Selection of Sermon Subjects. These subjects were also well discussed. Sister Freeman gave a brief report of the W. H. M. S. convention at Washington. Bro. Pratt introduced Rev. B. Sawyer, a brother in the local connection, to the Association in a few appropriate and affectionate words.

The Association extended a vote of thanks to the pastor and people, especially the ladies, of School Street Church, for their cordial welcome and the excellent entertainment provided. The session closed with the benediction pronounced by Rev. John Cobb.

There were not a large number of the ministers on the district present, but the practical character of the topics presented, the cases, the hospitality of the good people of School St. Church, and, above all, the deep spiritual interest that pervaded the whole session, made it a season of rich blessing to all present.

E. A. PORTER, Sec. pro tem.

VERMONT CONFERENCE.

Springfield District.

A most happy event was the marriage, on Dec. 1, of Miss Annie Martin and Mr. Charles Nichols. The ceremony was performed by their pastor, Rev. W. H. Atkinson, at the home of Mr. Nichols in East Wallingford, Vermont. After the banquet the happy couple started on their wedding tour.

Tidings have been received of the decease of the venerable mother of Rev. J. S. Little; she having been a worthy member of the M. E. Church at Bradford for nearly sixty years. Always interested in the church and its enterprises, she was ready to accord her ready support to every measure which promised success to the cause of Christ and enlargement to the church of her choice. It could scarcely be said of her that she was a Methodist by mere accident, and could have been called to some other church with equal satisfaction to herself. Such were her convictions and predilections, she could scarcely have felt at home in any church other than the Methodist. Yet was she not narrow or ungenerous toward Christians belonging to other denominations, but gave them a hearty God-speed. She loved Methodism because of its doctrines, its usages, its spirituality, its freedom, and the earnestness and evangelical character of its itinerant ministry. She loved the church she loved all her life long, and she could desire and all she would accept. She seems to have loved all her minister, and in about equal measure. She loved them for their work's sake, and prayed for their success in the ministry. Her liberality is represented in the above standard of average giving. When the church was repaired and re-modeled a few years ago, she purchased and presented to the church the beautiful chandelier which now adorns the interior. All her pastors, as far back as relation, and beyond that, she remembered her as a strong, sensible woman, ready with her money, her counsel, and her prayers to aid them in their work. For several years she had not been able to attend church services, but retained her interest in full measure to the last. She died in great tranquility on Sunday, Dec. 6, leaving the rich legacy of a husband died in 1865. Her funeral was attended by her pastor, Rev. L. P. Tucker, and his family the writer extends his cordial sympathy.

The Ministerial Association has been holding a meeting this week at Brownsville. For good reasons on the part of some—and we hope on the part of all who did not attend—the number present was small. But where even eight live Methodist ministers get together, there can be a meeting, and sometimes a very memorable one. Pastor Parker had made ample provision for a full attendance, and his people manifested a good degree of interest in the work of the Association and the discussions which followed. Those who came had carefully-prepared productions which would have been highly creditable to a ministerial gathering of much higher pretensions than this. L. P. Tucker read an exceedingly bright paper on, "The Preacher as a Scholarly Specialist." H. F. Forrest read a production of equal merit on, "Should the Preacher be Doctrinal or Ethical Mainly?"

Bro. Farnsworth gave a truly characteristic paper on "How Shall We Increase the Interest of the Sunday-school?" Our Sunday-school officers, and lesson and "lesson-helps" could have listened to this paper. They had received some personal attention from the essayist. R. Morgan read a paper on "Can the Number of Districts in our Conference be Advantageously Decreased?" For various reasons this question with us is ever and anon thrust into prominence. Whatever may be the mind of our people, it is pretty evident the preachers are in favor of lessening the number of districts; though just what the reason is, can scarcely be accurately named. The writer has been in the habit of hearing the change urged for economic reasons; but

he confesses himself a bit surprised to learn that the desire for change at the present time is mainly based on other reasons. The subject is to be further considered, and is to have another hearing at the next meeting.

Bro. Bruce read a poem on a subject, the state of much doubt as to the real topic of the paper. "Out of Debt" was the assigned mission, which the essayist and poet applied to the missionary treasury. The poem, which certainly was not without merit as regards poetic excellence, was an exuberant expression of joyful thanksgiving to Almighty God debt. Bro. Bruce is one of our best mission-bearers. By vote of the Association he was requested to forward a copy to the Mission Rooms at New York. C. F. Partridge gave the first of his papers, on "Christianity and Ability in its Preparation, on 'Christian Culture: How Best Promoted?' Bro. P. is one of our growing young men in the district, and C. H. Farnsworth preached an excellent sermon the first evening. Bro. Bruce preached the second evening. This sermon your correspondent did not hear, as he was obliged to leave in the afternoon.

At the above Preachers' Meeting a committee was appointed to consider and report on the proposed union of the New Hampshire and Vermont Conferences. On the second day of the meeting the committee presented its report in the form of a resolution, which, after some slight amendments, was unanimously adopted as follows:—

Resolved, That in order that the proposition for the consolidation of the New Hampshire and Vermont Conferences may be fully discussed, we favor the calling of a meeting of all interested parties at White River Junction some time during the month of February, 1892, for mutual consultation and the taking of such action as shall seem at that time wise in the premises.

Judging by the reports in the local papers, the above action is quite conservative as compared with the action of the Montpelier District. The subject is not to be considered as indifferent to the question, or as regarding the subject as of little consequence. On the contrary, they view the subject as one of much practical importance, requiring patient investigation and the exercise of a deliberate judgment. In order to this, they favor the holding of a meeting at White River Junction in February next, where a free interchange of opinions may be had between the men representing both Conferences, and the reaching of such conclusions as the wise and best. To most of the younger men in the Conference—perhaps all of them—this question is really new; but to those who lived through the controversy between the Troy and Vermont Conferences in 1860, especially if they had any part therein, it is not a new question. On one side of that controversy it was surmised that it was not more seriously considered than it was, especially as it now seems to have awakened so much interest. The Herald, by its introduction of the subject, may have precipitated a discussion which may develop some intensity of feeling perhaps on both sides, though it is hoped that no bad blood will be engendered.

St. Johnsbury District.

Barton.—The missionary convention, held here Dec. 3 and 4, was certainly not a success as a district affair. There was scarcely any representation, even from the contiguous charges; nor did the people of the town turn out as one would suppose, had they any interest in the cause of missions. The pastor, Rev. F. W. Lewis, and Sister Lewis, had planned and labored most heroically to make the convention a success. But the fact is, northern Vermont is a very scarce article. Still, there are signs of improvement; and should Dr. Leonard visit this section again, he would have larger audiences and more unanimity. One of the most pleasing things about the convention was that every item of the program was fully carried out. The meeting commenced on Thursday evening, Dec. 3, with an address by P. N. Granger, on "Conservative Wealth," followed by Dr. Leonard, who continued the same line of thought. Friday morning a half-hour prayer-meeting was held. At the close Presiding Elder Donaldson, as the president, opened the business meeting. "Methodism: A Missionary Movement," was treated by R. J. Christie; "Present Outlook of Missions," by A. L. Cooper, D. D.; "Missionary Heroes," by J. F. Farnsworth; "The Missionary Prayer-meeting," was given by Rev. A. B. Leonard, D. D.; "The Epworth League and Missions," by L. P. Tucker; "The Heavenly Vision," by L. Dodd; "The Heavenly Vision of the Church of Progress," by A. J. Hough; and "The Missionary Spirit: How Evolved?" by G. M. Carl, were read, followed by a question-draw. In the evening Dr. Leonard delivered an address dealing largely with the history of the Missionary Society. The arrangements were excellent. Dinner and supper were served by the ladies of the society in the vestry, and a general invitation was extended. The only drawback was the inability to leave his room except for two or three hours on the afternoon of the second day. Dr. Leonard circulated quite a number of subscribers to *World's Missions and Gospel* in all lands, and the idea that our information; just as the hope of the church lies in the spread of its own literature, even at the sacrifice of something less requisite.

St. Johnsbury.—Dr. Leonard is reported to have preached a very able sermon at the M. E. Church last Sunday morning. In the evening he represented the interests of the Women's Home Missionary Society. The collections of the day amounted to \$350.

Lyndonville has lost another of its leading members and strongest supporters. Bro. A. removed to California. Both he and Sister Twombly, who was a very active worker for the cause of Methodism, will be very greatly missed.

Troy.—An Epworth League has been organized here with 21 members. The meetings are greatly enjoyed by the people, young and old.

Newport Centre.—There are many tokens of coming spiritual blessings at this place. The social meetings are largely attended, and the interest increases. Two young persons recently expressed a determination to ally themselves with God's people.

Franklin.—The work is growing and expanding. On a recent Sabbath three persons were entered on probation. The prospect is very good.

East Haven.—Special meetings have been held here for some weeks past. The pastor, Bro. J. P. Smith, has been assisted by several of the brethren and a Baptist evangelist. Bro. Smith has labored hard in calling upon the people in their homes in the remote parts of the town, on the mountain-slides and in the

valleys. He has been rewarded in seeing many souls come to Jesus for salvation.

Social Union.

The usual company assembled at Berkeley Hall last Monday. Grace was said by Rev. W. R. Clark, D. D. Supper finished, the company sang "Oh, for a thousand tongues to sing," led by Dr. Crawford. Prayer was offered by Rev. J. M. Leonard, of Salem. The reading of the records followed, as also election of a large number of new members and propositions for same. The president introduced Joseph Cook, who hazarded the remark that if the Republic was ruined, as the Methodist Church would be responsible, as they were numerous and powerful enough to prevent it. He proceeded to say that he had watched with interest its growth and progress. He maintained three propositions: 1. The Methodist denomination is the index finger of Protestantism; 2. What strengthens the finger strengthens the hand; 3. As go the fingers, so goes the hand, in this flatteringly colors the Methodist career in this country, and noted its power in missions, and as an anti-saloon church; also as an anti-slavery church, recognizing that the color of a man's skin was not held against him. Methodists are sound on the school question. All Methodist preachers would favor an open Bible in the schools. If schools are to be paginated as in Paris, numbers of Christian men will refuse to pay taxes for school expenses. The Methodist Church favors women's enlarged sphere in the church. He facetiously alluded to the slavers in the churches of Congregationalism and Presbyterianism as the Andover case and the Briggs case. His allusion to licensing the liquor traffic, which compelled the town and city to do what the individual shrank from, was very effective. The time has come when we ought to say that the church cannot legalize the liquor traffic with one hand and excommunicate that about the year 1910 the vote will outnumber the country vote throughout the Union. After reading the platform of the Anti-Saloon League, he said that the Methodist denomination was the foremost one to take the fetters of the saloon from our hands and feet before the twentieth century, the fault will be that of the church.

So said the voice of sovereign choice. Sound the deep notes of duty done; And strike the key of time to time; When God and man shall speak as one.

Mr. Cook's address, as was to be expected from his well known reputation, was terse, vigorous, thoughtful and witty.

The annual report was read by the secretary, which was followed by the election of the following officers: President, C. Edwin Miles, M. D.; vice-presidents, David F. Ford, 2d, Rev. E. M. Taylor; secretary and treasurer, Willard S. Allen; executive committee, A. R. Flanders, Chas. W. Johnson, C. W. Magee, Wm. W. Potter, Dr. Geo. A. Crawford, W. P. A.

At the above Preachers' Meeting a committee was appointed to consider and report on the proposed union of the New Hampshire and Vermont Conferences. On the second day of the meeting the committee presented its report in the form of a resolution, which, after some slight amendments, was unanimously adopted as follows:—

Resolved, That in order that the proposition for the consolidation of the New Hampshire and Vermont Conferences may be fully discussed, we favor the calling of a meeting of all interested parties at White River Junction some time during the month of February, 1892, for mutual consultation and the taking of such action as shall seem at that time wise in the premises.

Judging by the reports in the local papers, the above action is quite conservative as compared with the action of the Montpelier District. The subject is not to be considered as indifferent to the question, or as regarding the subject as of little consequence. On the contrary, they view the subject as one of much practical importance, requiring patient investigation and the exercise of a deliberate judgment. In order to this, they favor the holding of a meeting at White River Junction in February next, where a free interchange of opinions may be had between the men representing both Conferences, and the reaching of such conclusions as the wise and best. To most of the younger men in the Conference—perhaps all of them—this question is really new; but to those who lived through the controversy between the Troy and Vermont Conferences in 1860, especially if they had any part therein, it is not a new question. On one side of that controversy it was surmised that it was not more seriously considered than it was, especially as it now seems to have awakened so much interest. The Herald, by its introduction of the subject, may have precipitated a discussion which may develop some intensity of feeling perhaps on both sides, though it is hoped that no bad blood will be engendered.

St. Johnsbury District.

Barton.—The missionary convention, held here Dec. 3 and 4, was certainly not a success as a district affair. There was scarcely any representation, even from the contiguous charges; nor did the people of the town turn out as one would suppose, had they any interest in the cause of missions. The pastor, Rev. F. W. Lewis, and Sister Lewis, had planned and labored most heroically to make the convention a success. But the fact is, northern Vermont is a very scarce article. Still, there are signs of improvement; and should Dr. Leonard visit this section again, he would have larger audiences and more unanimity. One of the most pleasing things about the convention was that every item of the program was fully carried out. The meeting commenced on Thursday evening, Dec. 3, with an address by P. N. Granger, on "Conservative Wealth," followed by Dr. Leonard, who continued the same line of thought. Friday morning a half-hour prayer-meeting was held. At the close Presiding Elder Donaldson, as the president, opened the business meeting. "Methodism: A Missionary Movement," was treated by R. J. Christie; "Present Outlook of Missions," by A. L. Cooper, D. D.; "Missionary Heroes," by J. F. Farnsworth; "The Missionary Prayer-meeting," was given by Rev. A. B. Leonard, D. D.; "The Epworth League and Missions," by L. P. Tucker; "The Heavenly Vision," by L. Dodd; "The Heavenly Vision of the Church of Progress," by A. J. Hough; and "The Missionary Spirit: How Evolved?" by G. M. Carl, were read, followed by a question-draw. In the evening Dr. Leonard delivered an address dealing largely with the history of the Missionary Society. The arrangements were excellent. Dinner and supper were served by the ladies of the society in the vestry, and a general invitation was extended. The only drawback was the inability to leave his room except for two or three hours on the afternoon of the second day. Dr. Leonard circulated quite a number of subscribers to *World's Missions and Gospel* in all lands, and the idea that our information; just as the hope of the church lies in the spread of its own literature, even at the sacrifice of something less requisite.

St. Johnsbury.—Dr. Leonard is reported to have preached a very able sermon at the M. E. Church last Sunday morning. In the evening he represented the interests of the Women's Home Missionary Society. The collections of the day amounted to \$350.

Lyndonville has lost another of its leading members and strongest supporters. Bro. A. removed to California. Both he and